CATHOLIC · ACTION ·

ol. XXIV, No. 10 OCTOBER, 1942

Inter-American Number

THE AMERICAS and the CRISIS of CIVILIZATION"

Theme of the Inter-American Seminar of Social Studies just completed under the sponsorship of the National Catholic Welfare Conference and reported herein as follows:

A SURVEY of the Seminar—Archbishop Curley's Greeting—Full Text of the Statement of Its Findings—Texts of Addresses by Archbishop Mooney of Detroit, Archbishop Stritch of Chicago and Bishop de Andrea of Buenos Aires and of The Sermon of Bishop Miranda of Mexico—Comments from the Press and from Seminar Members.

Regular Departmental and Forum Material Also in This Issue.

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies — national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIV, No. 10 — OCTOBER, 1942

OUR COMMON CATHOLIC INTERESTS

Inter-American Seminar on Social Studies Issues Statement Formulating Its Findings

AT THE closing sessions of the three weeks Inter-American Seminar on Social Studies, called together by the National Catholic Welfare Conference, the representatives from eight Latin American countries, Canada and the United States prepared a statement for publication in which they noted findings and drew conclusions of a fundamental nature. The text of the statement, upon which all members are in substantial agreement even while differing upon lesser details, follows in full.

THE crisis of our civilization that culminates now in the war is, before everything, a tragedy of morality. It springs from a false notion of man and from man's forgetfulness of his own origin, destiny and mission on earth. It has, therefore, roots in religion and no saving solution is possible except by the establishment of a thoroughly Christian idea of man and his individual and social life. The crisis has its ultimate origin in the disruption of Christian unity and the pagan Renaissance.

"The unity and equality of rights of mankind are consequences of his common nature which God created, which the Word Incarnate ennobled, which Christ redeemed without distinction of race or of any other kind, and which the teaching of the Gospel called to an identical salvation. This is the bond of integral culture. Political systems and philosophical systems that deny the equality of mankind and break unity, the lust for domination and the persecutions founded on racial or religious discrimination are inhuman, anti-Christian and barbarous.

"Man, man the rational being, man the free being, man the child of God, redeemed by Christ and heir to His eternal glory, man who is responsible for his destiny, has a personality that is all his own and a mission which only he can realize and which he must not reject. For the fulfillment of his purpose in life he has individual rights, the preservation of which, and the exercise of which ought to obtain recognition and protection in every social order. Although the family, civil society and other natural groupings have rights in respect to the individuals that they must recognize and respect, the former must recognize, at the same time, that they find their ultimate purpose in the necessary fulfillment of human personality. It is the government's function and duty to gain the general welfare and to assure right conditions of social life and allow self-governing natural groupings, to serve according to their capacities the human person and help him fulfill his mission on earth and his supernatural destiny in the most perfect way possible.

"THE Totalitarian State, the State that denies the human person and oppresses him, denies and oppresses his freedom and dignity; that makes the State the very purpose of life and not the means through which man and man's natural groupings can live, betrays the common good and must suffer the condemnation of every civilized and Christian conscience. Even when not Totalitarian, any government that suppresses

the individual or persecutes him in his essential rights, deserves a complete condemnation.

"Democracy, whatever its deficiencies may have been in the past, is certainly opposed to Totalitarianism and when directed by Christian principles constitutes a system under which Christian living can be best achieved. Individualistic democracy only recently has begun to recognize that the normal life of a nation requires, besides political self-government, a vast net-work of self-governing organized groups. Self-governing families, self-governing industries and professions, a self-governing Church, self-governing cultural organizations are of the very nature of a sound democracy as agents, along with government, of the general good. This organic, closely inter-related democracy, we must build.

"SOCIAL reform is necessary immediately. In conformity with the teachings of the Church and particularly with the Encyclicals "On the Condition of Labor" and the "Reconstruction of the Social Order," the Christian concept of labor must be re-established. The working people must get their just wage and in calculating it their headship of a family must be given its due weight. They must have economic security against the risks, personal and social, that prevent their gaining a living. Access to ownership, rural and city, must be broadened as widely as possible. Free organization of labor must be guaranteed. The Christian rules of justice and charity must be established. The poor must live well. In the Americas special protection must be given Indians and Negroes.

"Not class struggle but social peace is our goal through the establishment of a system of self-governing industries and professions.

"It is a fatal error to regard economic life as independent of the moral teachings of the Church. To the extent that the principles underlying a sound social program are moral, they should be taught as an integral part of the body of Catholic teaching and should be so included in the Catechism and textbooks.

"THIS earth and the people of the earth do not exist for lone individuals, single families or single nations. God gave the earth to all mankind and made men brothers. Transcending, but including, individual, family, and national rights is the obligation to develop the resources of the earth and to distribute the goods that man thus co-creates with God for the increasing well-being of all mankind. Within this principle comes not only the rights of the nations to live and live well, but the rights of families within the nations.

"To be universal, an essential mark of the Catholic Church, in no way, opposes the strict fulfillment of patriotic duties. In the same way that egoism condemns the nations to harmful isolation, so does a disregard for the nation in the name of moral principles and values deprive the principles of a living force and make them inoperative and null. Especially in wartime is it right and necessary to exact, strengthen and set in march the energies of the country for national welfare with an extraordinary intensity. But it must be remembered that contempt for universal principles or forgetfulness of them cannot thereby be authorized; the superior value of the principles remains intact. Precisely during the war is it necessary to use every effort to bring harmoniously, and constantly, together both national ideals and that supranational system of demands, realities and aspirations which is native to the Christian spirit.

"International collaboration, whole and sincere, is imperative to conquer the crisis and to organize the post-war world on a firm foundation. The egoism that has often been the basic rule of many a nation must give way to universal values. Yet a new method is not enough. A new spirit must come. It must rule international life so as to prevent the recurrence of the purposes, systems and procedures that caused the present catastrophe. A scale of values based on the primacy of the spirit must be made the source of the specific rules of international life.

"These concrete rules must be protected, applied and enforced through a coordinated, continued and effective action of all nations. The purpose and justification of the war is not vengeance but the establishment of a just and free order for all the peoples of the world.

"THE guides stated in Pope Pius XII's Allocution of Christmas, 1939, show the way to a true and lasting peace.

"In addition to world governmental organization, national and world economic organization is necessary. It is necessary to make economic life serve the general good of all mankind. The form of organization should be one that embraces the free organizations of business, of labor, of farmers and of the professions, assisted and supervised by government.

"The crisis cannot be resolved without a close and effective cooperation between governments and spiritual forces.

"Until this generation, the peoples of the Americas even when we had gained our political independence felt ourselves and, in fact, were, to a large degree, dependent upon Europe. We do not wish to lessen our ties with Europe, our mother. In the post-war world we wish to help Europe, Asia, and indeed all mankind. But the fact is plain that upon the Americas rests the enormous burden of sharing the leadership of a good post-war world. Therefore, upon the Catholics of the Americas rests a burden of inmeasurable magnitude.

"In the Inter-American Seminar on Social Studies called together by the National Catholic Welfare Conference, we have found the beginning of the collabora-

n of all the Catholics in the New World for the lking of a New World Order."

Those officially participating in the Seminar Sessns were:

Argentina: Reverend Leo Harkins, C.S.S.R., U. S. demptorist active for 17 years in the Argentine.

Brazil: Dr. Jose Vierira Coelho, leader in Catholic cial Action; Dr. Armanda Camara, professor at the nool of Law of Rio Grande de Sul; Dr. Heraclito oral Pinto, professor at the Catholic School of Law.

Buenos Aires: Most Reverend Miguel de Andrea, D., Titular Bishop of Temnos and president of the tholic Workers' Center; dean of the Seminar.

Chile: Right Reverend Monsignor Oscar Larson, tholic University of Chile.

Colombia: Very Reverend Felix Restrepo, S.J., Cath- University of Javeriana; Reverend Dr. Felix Henao tero, Rector of the Catholic University of Bolivari-.

Costa Rica: Reverend Benjamin Nunez of San Jose, ta Rica.

Ecuador: Dr. Julio Tobar Donoso, prominent statesn.

Mexico: Most Reverend Miguel Dario Miranda, hop of Tulancingo; Reverend Dr. Antonio Brambila, fessor at the Seminary of Mexico; Reverend Dr. onso Castiello, S.J., national counselor of the Cath- Association of Mexican Youth; Dr. don Efrain zales Luna, author, leader in Catholic ion.

Venezuela: Dr. Don Rafael Caldera, deputy to the National Congress; writer, on Social, civic and legal problems.

Canada: Rev. Albert Le Roy, S.J., of Montreal, International Labor Office; Rev. Jean d'Auteuil Richard, S.J., of Montreal, director, *Relations,* Canadian monthly publication; Rev. Dr. Basil Markle, Ph.D., D.D., director of Social Studies, Archdiocese of Toronto; Rev. Andre M. Guillemette, O.P., directeur conseil Des Oeuvres, Montreal.

Among the prominent Americans participating were: Archbishop Edward Mooney, D.D., Detroit; Archbishop Robert E. Lucey, San Antonio, Tex.; Archbishop Samuel A. Stritch, Chicago; Archbishop Francis J. Spellman, New York; Bishop John F. Noll, Ft. Wayne, Ind.; Bishop Edwin V. O'Hara, Kansas City, Mo.; Bishop John F. O'Hara, military delegate of the armed forces, U. S. A.; Bishop James H. Ryan, Omaha, Nebr.; Monsignor Michael J. Ready, general secretary, National Catholic Welfare Conference, Washington, D. C.; Very Reverend Hugh O'Donnell, Notre Dame University, Ind.; Jacques Maritain, philosopher and author, professor of Columbia University, New York; Claude R. Wickard, Secretary of Agriculture; Matthew Woll of the American Federation of Labor; David McDonald and James B. Carey of the Congress of Industrial Organizations; Theodore Kreps, division of information, Board of Economic Warfare, and Dr. Max Jordan, National Broadcasting Company.

Comments on the Seminar from the Press

nding Inter-America

he addresses made by Catholic chmen and teachers at the Interican Seminar on Social Studies a notable contribution to current king on the moral issues of the and on the tremendous tasks of l reconstruction that will come r it. . . .

he Seminar itself puts a new hasis on the hemispheric front, ical and military, rapidly deping under the impact of events. chiefly encouraging as an omen the spiritual solidarity which be forged between the diverse les of this hemisphere if the s of common interest are to re.

ur failures in the past to cement natural links that bind us toer have been due partly to indifnce and partly to lack of underding of the cultural, traditional religious background of Latin rica. The fact that most of these ns are predominantly Catholic s on the Catholics of the United s a special responsibility in helpo interpret us to our neighbors them to us. The Washington nar, by bringing together distinguished Catholic leaders to study social problems on the inter-American plane, is a first and highly important step in the right direction."—*The New York Times, Editorial, August 28, 1942.*

Inter-American Unity

"During the past three weeks a distinguished group of visiting Catholics—at their head Bishop Miranda of Tulancingo in Mexico and Bishop de Andrea of Buenos Aires—have maintained a traveling seminar on social studies in five of our important cities. Eighteen Latin American notables representing eight countries met with selected leaders from Canada and the United States in a continuing discussion of post-war reconstruction. The point of departure was the worldwide cultural crisis. Putting aside all surface difficulties, they found the true underlying unity between our nations in the Catholic Church.

"Many of them had never before known the Catholics of the United States. Now they see that we are just like them, in fact that the religious earnestness of our students, the scope and effectiveness of our social and charitable works, the dependability of our Catholic manhood, the excellence of our educational institutions at all levels and particularly in our professional and graduate work, signify a serious and intelligent practice of our Faith.

"Our visitors leave us with more than seminar findings. They are taking away an altogether new understanding of our life. They will tell this to their countrymen, how highly they regard our Catholicism. They will be our best ambassadors of good will and solidarity."—*America, September 19, 1942.*

Latin-American Comment

Before the Seminar, foresaw as a result "nothing less than a definition of the role of Christian America in the world drama, not just in the purely moral sphere but in political and social action and in the legal structure of a better world."—*La Razon, Buenos Aires.*

Recommending appreciation by the Government at Washington of the importance of "increased spiritual hemispherical relations and greater attention to what is being done by North American Catholics with whom we are united by doctrine and faith,

(*Turn to page* 13)

INTER-AMERICAN SEMINAR *on* SOCIAL STUDIES

By Rev. R. A. McGowan

CATHOLIC ACTION is glad to present herewith a first-hand survey of the three-week collaboration of outstanding delegates invited by the National Catholic Welfare Conference to participate in a Seminar on Social Studies, held in several different cities of the United States. The writer is the Assistant Director of the Social Action Department of the N. C. W. C. which was responsible for the planning of the Seminar.

FOR the first time a representative group of Catholics from all the Americas have sat down in conference together. They met in Washington for a week. Then the Latin Americans among them went for two more weeks to Notre Dame, Chicago, Detroit, Buffalo and New York for further meetings with still others from the United States. Finally they met again in Washington with some of the original group from the United States for a last session. They then adjourned. It was a conference on social studies and the theme was "The Americas and the Crisis of Civilization." The National Catholic Welfare Conference conducted it and the National Catholic Welfare Conference Social Action Department was in immediate charge.

The Latin Americans numbered sixteen, of whom two were Bishops, seven were priests and the rest laymen. They came from eight countries. Three Canadians were in irregular attendance. During the course of the Seminar, the Latin Americans met more than casually several hundred persons from the United States.

THE Seminar, slow in beginning, gained momentum as the days passed. When it ended the group felt that they were separating too soon and that more time should be spent on more discussions and in making the friendships deeper and surer; and plans were discussed for future meetings in Latin America, Canada, or the United States and for continuous contacts by mail. The members of the Seminar and the infrequent attendants or on-lookers all declared it was a success.

The Seminar proper consisted of two parts. One part was the discussion meetings. There were twenty-three regular meetings, each of approximately two hours in length, and three additional ones that lasted even longer.

The other part was mixed. There were tours in the cities visited, during which the Latin Americans had an opportunity to see Catholic and general civic life in this country. The discussion sessions kept pretty well to their knitting. The tours brought in everything from parish life to an Army Show.

In addition there were luncheons and dinners to let the Latin Americans meet persons whom they might not otherwise meet and to be extended special hospitality. The members of the Seminar were also offered whatever help they needed for any of their additional interests.

THE feast of St. Rose of Lima, first saint of the new world, occurred on a Sunday during the Seminar and a special Mass was said in St. Patrick's Church in Washington, where every year a Pan-American Mass is celebrated on Thanksgiving Day. A solemn Te Deum and Benediction closed the New York sessions in St. Patrick's Cathedral.

National radio programs, short-wave broadcasts, special newspaper interviews, news-reel pictures and special addresses at dinners rounded out a varied program.

But the first purpose of the Seminar was not lost sight of and remained constant from beginning to end. The first purpose was that representative leaders of Catholic social action in Latin America should discuss with like persons in the United States and Canada what is wrong with our time and what is to be done about it and how we can all keep on working together

Bishop De Andrea Says:

"TODAY at the termination of our deliberations I can say for all of us that the Good God has made use of us to give a new demonstration of the infinite efficacy of the charity of Christ, so that the Americas and all the world may observe. . . . We are pleased because in our modesty we have done all that we could do. We are also pleased because our distinguished hosts have given us evidence of what they are. I do not know whether their hopes were as great as their desire to aid humanity in this total crisis. I think not, because I have heard them say that they were full of joy because the outcome has infinitely surpassed expectation for the good of the world. Praise be to God!"

NOTE: *Other comments by Seminar members will be found on page 8 of this issue.*

Archbishop Curley *Sends* Greetings *to* Seminar Gathering

UNABLE to attend the opening session of the Inter-American Seminar in Washington, D. C., on August 24, His Excellency, The Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, asked the Right Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, to extend to all the members of the Seminar his "cordial and sincere welcome to the Capital City of our Nation and to the Archdiocese of Washington." Continuing his letter to Monsignor Ready, Archbishop Curley writes:

"NOTHING gives me greater pleasure than to have in the City of Washington a meeting such as has been planned by the National Catholic Welfare Conference representing the hierarchy of this country. For years such a gathering has been a desideratum with many and I think that it is most timely just now when world conditions call for a closer union than ever before between the Latin-American Republics and the United States of America. I recall that some years ago I voiced a wish for such a meeting on the occasion of the luncheon after the Pan-American Mass held annually at St. Patrick's Church, D. C. It was a pleasure to find that my few words were received with welcome by the distinguished diplomats who were present on that occasion as representatives of the great republics to the south of us.

"I extend a very special welcome to the members of the Hierarchy, of the Clergy and of the scholarly laity who have come to interchange with our own American representatives, thoughts on the great questions of the day that are of interest to all of us in this hemisphere.

"I hope and pray that this Seminar will be the beginning of many other such meetings where the North will meet the South and where friendlier relations can be fostered as they should be amongst those who are bound together by a common bond of Faith.

"As a token of my appreciation of their coming to us to take part in the Seminar, I hereby grant to all the members of the Hierarchy and of the Clergy the faculties of the Archdiocese of Washington during their stay with us. I will pray that the good God may bless the deliberations of the delegates and that both clergy and laity will go back to their homes with a feeling that the 25 million Catholics of this country have a profound interest in the Faith and welfare of every republic of Latin America."

en then the subjects of the discussions had to be ited; otherwise the three weeks would have been perficial hit and miss affair and things of secondary portance or already known would take precedence r other matters. Besides, the hosts of the United tes had to leave to the Latin Americans a choice of jects which they might wish to discuss.

HE discussions ranged over many fields: The nature, origin and effect of the crisis of civiliza-, as great a crisis as that at the end of the Middle s; the role of the Americas and of the Catholics of Americas in meeting the crisis; what Catholics are g to prepare themselves; the economic phase of risis; Totalitarianism; the changes democracy has ndergo to create a good world; barriers in the way he Catholics of the Americas, including Protestant ions and Imperialism; post-war life and the place he Americas in post-war life.

he Latin Americans were as fine a body of men as ve ever met. I was with them in nearly the whole heir discussions, went on the trip and went with n on several of their tours in the cities. Varied he Latin Americans were, they were all marked by e characteristics: They were intelligent and were mitted to the consideration of the theme of the inar. They were thorough Catholics and thought atholics. And they were Americans.

he last needs a little explanation. Being an Ameri- is being something different. What it comes down think, is that an American, whether of Chile, mbia, or Canada, Brazil, Mexico or the United es, usually assumes that human beings can with race of God make a right new world. I am not Europeans usually think so; certainly they hesi- more than we do.

he Latin Americans understood one another in spite of the differences of the Spanish and the Portugese languages or the differences between, say, Mexico and the Argentine; and there was understanding among the Latin Americans, Canadians, and United States Americans in spite of the differences of language and other backgrounds.

The Latin Americans were an extremely able body of men. The one who most captivated the whole group and most captivated those who met him was the dean of the Seminar—Bishop de Andrea of Buenos Aires. But as one United States American said about all of them: "There wasn't a stuffed shirt or nut among them." That puts the judgment about them on what seems a low level but is not so for any group of men; they were intelligent, honest, straight-forward, open-hearted, capable, and humble, and zealous for the right ending of the world's crisis.

THREE were from Brazil; they were laymen and all law school professors and all active in Catholic social action—Dr. Sobral Pinto and Dr. Vieira Coelho of Rio de Janeiro and Dr. Armando Camara of Rio Grande do Sul. One was from Chile—Monsignor Larson, head of the country's social action department and dean of the Catholic University's school of arts and philosophy. Two were from Colombia, Fathers Henao Botero and Restrepo—both university presidents and both active in Catholic social action. One was from Venezuela—Caldera—the youngest of the group, twenty-six only, a member of the House of Representatives and a man who has written the best book on Venezuelan labor law. There was Bishop de Andrea of the Argentine and Father Harkins, American Redemptorist priest who has been down there fifteen years and came with the Bishop. There was that brilliant head of Ecquadorean Catholic Action, Dr. Tobar Donoso, who a year ago (*Turn to page* 22)

LATIN-AMERICAN MEMBERS PRAISE OUTCOME *of* SEMINAR

EXPRESSIONS of congratulation on the outstanding success of the Inter-American Seminar on Social Studies and of praise for those who guide the activities of the National Catholic Welfare Conference, which sponsored the sessions, were contained in statements made at the close of the Seminar by the distinguished Latin American members.

The Most Rev. Miguel de Andrea, Titular Bishop of Temnos, Director of the Catholic Workers' Center, Buenos Aires, Argentina:—"My most gratifying impression of the Seminar is that it evidenced the emphasis which Catholics of the United States have placed upon the school in their great apostolate. . . .

"Having known thoroughly what *Noticias Catolicas* is, I experience profound satisfaction in personally conveying word of encouragement and my desire for the continuation of the great crusade that has been undertaken."

The Most Reverend Miguel Dario Miranda, Bishop of Tulancingo, Mexico:—"The friendly relations established at the Seminar are a source of hope for the progressive development, with the help of God, of reciprocal understanding of our nations, with the further hope that while maintaining the sincerest respect for and fidelity to our respective countries, an effective international collaboration may be assured which will lead to a profoundly Christian *new world.* God has blessed abundantly the work of the Seminar. It has been unequivocally characterized by love of truth and the spirit of justice and charity manifested in all its sessions."

Rev. Dr. Alfonso Castiello, S.J., National Ecclesiastical Counselor of Mexican Catholic Youth Action:—"There are moments when the insuperable spiritual force of Catholicism is felt. Such has been the case in these sessions. A force to unite the minds and hearts of men who are so diversified in space, circumstances of life, possibilities for and conditions of labor and business, in the close embrace of neighborliness among the nations of the world.

"We have felt and breathed this force of our Catholicism, and we return with the ardent desire to labor so that this saving force shall not be sterile in these historic moments."

Very Rev. Felix Restrepo, S.J., Rector Magnifico, Javeriana Pontifical Catholic University, Bogota, Colombia:—"The results of the Inter-American Seminar on Social Studies have surpassed all my expectations. We have seen how the Catholics of the whole Continent are in accord in their appraisal of the crisis that has befallen humanity, and in recognizing the most important role that our America is going to play in the solution of it. We Ibero-Americans were pleasantly surprised at the strong organization of Catholics in the United States—a minority, it is true, but the most vigorous and well organized minority, and one that, in union with all the Catholics of the world, should influence most the new order born after this cataclysm.

"We Latin Americans have been able to learn much about the admirable organization of our brothers in the North. In education, welfare, and social action their institutions are admirable, because they have been developed within the sphere of true liberty and benevolent neutrality distinctive of that great democracy, the United States.

"May I take this occasion to congratulate the National Catholic Welfare Conference for initiating this Seminar and for its multiple works of Catholic organization."

Rev. Dr. Felix Henao Botero, Rector of the Boliviariana Catholic University, Medellin, Colombia:—"The success of the studies realized exceeds the highest expectations, due to the scholarship of the consultants on international, social, economic and material matters with whom we have had the honor to exchange ideas; and above all, to a sane realism, avid to succeed with the help of charity, justice and experience. On this point, I believe that Inter-American Catholicism has discovered itself, because it has realized that qualitatively it has the better range of programs, historically the most exquisite experience in America, and internationally the greatest number of apostles, both leaders and masses. The Seminar has found a spiritual power that extends from Alaska to Tierra del Fuego."

Rt. Rev. Msgr. Oscar Larson, Dean, School of Philosophy and Letters, Catholic University of Chile, Santiago, Chile:—"I believe the contacts we have made with the Catholic leaders of both North and Latin America have drawn us closer together because we have analyzed with sincerity our successes and our failures. I feel sure that this first Seminar will be the forerunner of many others."

Dr. Jose Vieira Coelho, Catholic Action leader, Rio de Janeiro, Brazil:—"The Seminar served to show the identity of the Catholic sentiments of all the Americas. This Catholic unity constitutes something more than a simple suggestion about united efforts since it comprises both a need and a summons. In fidelity to this vocation lies the hope for the Christian future of our Continent."

Dr. Heraclito Sobral Pinto, Professor of the Catholic School of Law, Rio de Janeiro, Brazil:—"The results of the Seminar constitute the most important proof of the force and vigor of the Catholic Faith. Coming from widely separated countries, we did not encounter the least difficulty in unifying our different viewpoints. . . . We can affirm that the Catholics of the American continent have taken the first sure step toward the spiritual unification of the Americas."

Dr. Armando Camara, Professor of the School of Law, Rio Grande do Sul, Brazil:—"Through the medium of the tradition that Spain and Portugal left to us, the nations of Ibero-America have received from God the treasure of Faith; our spiritual dimensions impose on us the duty of collaborating closely with our fellow Catholics of North America, in the affirmation of our Christian tradition throughout the Continent."

Rev. Benjamin Nunez, San Jose, Costa Rica, Catholic Action leader. Now a student at the Graduate School of Social Science, Catholic University of America:—"The Seminar proved that our spiritual union is possible. There is much to unite us, not only by reason of our historic birth but also because of our Christian culture—likenesses which have become accentuated before the imminence of a common danger."

Dr. don Rafael Caldera R., Caracas, Venezuela:—"I am sure there is no one, anywhere, who fails to appreciate the urgency of developing a sincere rapprochement among the American Republics. Spiritual and economic relations should be developed with a true continental outlook. If this ideal is to be attained, it is indispensable that the spirit of our respective peoples be properly understood—with reference to differences arising from environment and experience. None are better equipped than American Catholics. As one of our members from the United States pointed out, we already possess the basis for this understanding."

THE AMERICAS *and the* CRISIS *of* CHRISTIANITY"

• Address by THE MOST REV. EDWARD MOONEY, Archbishop of Detroit and Chairman of the Administrative Board, National Catholic Welfare Conference, at the Inaugural Session of the Inter-American Seminar on Social Studies, Washington, D. C.

THE welcome which we extend today to the distinguished company of clerical and lay visitors om our sister American Republics is warm and cor-al. We are happy to have you with us and to be le to return in some small part the gracious hos-ality which you have so often shown to those of us o were fortunate enough to visit you in your own me lands. Among the Catholics of the United States, u are neither strangers nor merely honored guests. r we are brothers in the household of the Faith. e Catholic traditions of Central and South America turally meet with profound and sympathetic under-nding from the Catholics of North America. I am fident, too, that they meet with reverent respect m our non-Catholic fellow citizens who appreciate saving social influence of Christian principles.

ndeed the peoples of the Americas are neighbors more than a geographical sense—neighbors now ught closer by the marvels of modern communica-n and the imminence of a common danger. Within framework of a rich variety in cultural background l national life, we have much in common. We are mon beneficiaries of the vision and courage of those o first brought Christian civilization to a new world. hold in common veneration a whole litany of hal-ed names with which, in the spirit of faith, they rked their pathways across our western hemisphere. look back to common experiences in the establish-t of our national sovereignties. We have common rations in the development of our national institu-s and governments. We have, in common council, iently worked out common procedures for the fur-ance of common interests and the safeguarding of mon liberties. Speaking divers tongues, we under-d a common language of the soul in a common otion to the ideal of freedom under God.

NY gathering of Christian freemen at a time like this is inevitably dominated by considerations of the and of its implications for the civilization by which ive. Last year, before the conflict spread to all the inents, a body of grave and deliberate men, the os of the United States, gravely and deliberately ted to it as a "Crisis of Christianity." Today, so many nations of this continent drawn into the al struggle, with the demonstration which events given of the ultimate issues involved, the crisis come nearer to our own lives and grown clearer r eyes.

ere, in briefest summary is what we see. The spirit hristian charity has been outraged in tyranny's barbarous treatment of the Jews. The body of Christianity has been ruthlessly mangled not only in martyred Poland but in every place where the full force of totalitarian fury could be safely unleashed. The soul of Christianity has been put in bands in Germany, itself, and in every country occupied by force or fraud against the will and right of its people. To us who share the faith and promise of Peter there can never be question of the survival of Christianity. The Church, as Christ founded it, will last to the end of time. But a victory in this war for the forces of Nazi-inspired aggression would drive Christians underground for generations in the conquered countries. In the twilight of western civilization, the followers of Christ would again become a "gens lucifuga"—a people forbidden the light of day by those whom Pius XI, in 1937, branded as the "deniers and destroyers of the Christian west."

IF we win the war—and it is impossible for us to conceive defeat in such a cause—we shall still have to struggle for a truly Christian peace; it will not follow automatically from victory in arms. But in every free nation we shall at least be assured of the right to teach and to worship, and we shall, in the words of a distinguished group of European Catholic thinkers, "retain the possibility of making the Gospel serve as a leaven in society." It is in this sense that the war which now rages is full of the deepest religious significance, is intimately bound up with the future of the Church, and is, in very truth, a "Crisis for Christianity."

A hard road, perhaps a long road, must be travelled before we shall see again the blessed vision of peace. But through labor and sacrifice, through fire and blood, through suffering and death, our just cause shall prevail. We want that just cause to prevail in a just and Christian peace. Last December the President of the United States, acknowledging a pledge of loyal support in the war on the part of the Catholic Bishops of this country, wrote these significant words: "We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations." No nobler statement of war aims could be made by the head of the civil State, and all Americans can well take heart in this that it was uttered by one who is foremost in the cause of American hemispheric unity. A new world order in the spirit of Christ—here is a clear, an exalted, purpose to the accomplishment of which we can give all that we have and all

that we are. Even though the cost be heavy, if a just war defends what we have of the Christian spirit in western civilization today and ends in an enduring world peace conceived in that spirit, it will not have been fought in vain.

OUR Holy Father, Pope Pius XII, it will be recalled, was the first to rebound with undaunted faith from the deep dejection of a world again at war, when at Christmastide in 1939, he laid down in five propositions the indispensable postulates of a just and lasting peace. These five points were immediately seen to distill the very essence of Christian teaching and experience touching the relations of nations and men. The effect which they have since had upon the thinking of right-minded men warrants the assertion that they are also an expression of practical statesmanship on the highest plane. It would, of course, be too much to hope that the older materialisms are dead. It would be too much to hope that those who advocate the newer materialism of an anti-God communism will be converted overnight—though it would be utterly unchristian not to hope and pray and work patiently for their conversion. It would be too much to hope that personal cupidities and exaggerated nationalism and stark power politics will not raise their ugly heads at the peace table, or that the public mind does not have to be forewarned and forearmed against them. Nonetheless is it true that through the teaching of the Pope, the heroic stand of Churchmen for their country's soul and the Christian vision of many of our civil leaders there has come a new awareness that God may not with impunity be treated as a stranger in His own world, and that if men are to dwell in peace and security, religion must be accorded its rightful place in their individual and social lives. Amid all the confusion and discouragement of the terrible calamity which has fallen upon the world, there is cause for consolation and a better hope in the increased emphasis which upright thinkers are placing on the things of the spirit and the things of God.

AT the basis of of any peace concluded in the spirit of Christ lies the recognition of the nature, the origin and the destiny of man. He is a being composed of body and soul, created in the image and likeness of God, by Him endowed with a supernatural destiny and with the means to achieve it. In the light of these simple truths, it is clear that no amount of material planning for the peace, howsoever expertly devised, can long succeed unless it is accompanied and penetrated by spiritual and supernatural planning; that no political, economic or social structures can endure unless they are builded for the spiritual and supernatural being that man is. People will properly expect that our statesmen give us, when they come to make the peace, such structures as will be adequate to all the needs of man—the needs of his soul as well as the needs of his body; it is our task, as Christian Churchmen, so to form the spirit of our people that they will inhabit these structures in justice and Christian charity. If the peace in the spirit of Christ is to be made a reality, then men must be brought to understand and freely accept the teachings of Christ. This is the essential task of the Church in the world today as it has always been in the past, but today the task is far more urgent, far more imperative, than at any time since the division of Christendom to which so much that is wrong with the world today traces its origin.

WE Catholics of North and South America have the common heritage of a definite deposit of Faith. Our first duty, as teachers in Christendom, is to proclaim it. In the communication of our Faith, we shall dissipate the fogs which so often surround the very idea of religion in the modern world; we shall bring into clear light the truths of God and of Christ which are so often enveloped in shadow; we shall sharpen the focus on the every-day relations of Creator and creature which in so many minds is blurred. We must tell and re-tell to a perplexed generation the truths which are so obvious to us:—that objective doctrinal truth about God and man's relation to God is the soundest social basis for upright action; that God and Creation, Christ and Redemption, constitute a preface to morals which the simplest can grasp and the wisest can ever more deeply ponder with profit; that the teaching of the Christian Faith is the one sure source of moral principles; that in the long run all our traditional virtues will weaken and wither unless they have the strong support of Christian belief.

It is our deep conviction that in the work of social reconstruction in the world, the Catholic people in both Americas are called upon to play a role of increasing importance. Wise and far-seeing statesmen are now laboring as they have for decades past to foster neighborliness among the governments of our free peoples. With high idealism, with keen discrimination and with delicate regard for all that each nation justly holds dear, these statesmen of the Americas have already gone far towards setting up in this hemisphere a polity which, if broadened and deepened, may yet be the working model for a much more satisfactory world order than any we have recently known. By emulating in our own field of religion their inspiring example, we as Catholics cannot only more effectively develop our spiritual heritage but we can also make it fruitful of great good for human society in this hemisphere and in the world. It may well be that the continued and enhanced progress of pacific, unselfish cooperation among our nations will be the example for which the world is waiting and set the pattern for a new organization of the peace based upon mutual trust and help-

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"Ethical Basis of a New World Order"

Address by THE MOST REV. MIGUEL DE ANDREA, Titular Bishop of Temnos and President of the Catholic Workers' Center in Buenos Aires, Argentina, delivered in Chicago, Ill., on the occasion of a dinner given by the Most Rev. Samuel A. Stritch, Archbishop of Chicago, in honor of the Inter-American Seminar on Social Studies, September 2, 1942.

AM going to say a few words with the purpose of enumerating the principles upon which must established the world which will be reborn from the hes of the destructions now in progress, if any good to come out of the immense evil of the war. I will ot claim to represent anyone, in order to give them eight. It would be useless for me to claim any such presentative capacity, for I do not possess it. I have commission to represent either the government or e Hierarchy of my country. I am simply one invited my Brothers of the Hierarchy of this great nation, presented by the National Catholic Welfare Conrence, who are profoundly preoccupied with finding e solution of the crisis of humanity, whose very vitals e torn and bled white in the birth of a new world. herefore, I speak here as I am accustomed to speak in y own country. For me nothing has changed except e stage. The stage from which I speak now is the eatest and most resonant of all stages of the earth. y situation is, therefore, simple and unembarrassed: epresent no one, and commit no one.

After thus putting myself in the proper focus, you l permit me to present those credentials in virtue which my words can demand a hearing and expect be weighed; they are the credentials based upon highest and most authentic moral authorities in the rld: *The Gospel, the Papal Encyclicals,* and the *tional Constitution.* It is from these sources that words proceed, and from them also come the imtable and eternal principles upon which world restruction must be based.

WHAT are these principles? The first is that of *liberty.* Liberty is the highest gift of God, given man after that of life itself. Even as the obligion which rests upon all to respect life is sacred, so he obligation to respect liberty equally sacred. has the same right to one as to the other, because have been given him by the same God. Fortuely, there are still many of us in the world for m it is less important to give up life than to lose rty, since without liberty, life is not worth the g

here is no doctrine which defends liberty more unlingly than Catholic teaching. It teaches us that out liberty there can be no sanctity. There is no tity without virtue, no virtue without merit, no t without responsibility, and no responsibility withliberty.

e first principle, therefore, is liberty. And not liberty of individuals, but also liberty of nations. How gratifying it is to me to vindicate this two-fold principle in the name of the two titles which are all that I possess and which I cannot, and ought not, and do not wish ever to renounce: those which give me my two-fold character of Catholic Bishop and citizen of Argentina. As a Catholic Bishop I proclaim liberty as the unalienable heritage of each and every man in the universe; and as an Argentinian citizen I affirm the inviolability of the independence of my country, with the same courage with which you affirm that of yours, each one of you, citizens of your respective countries, large or small, which cover the whole world.

The second principle is that of *justice.* The world which is passing was coming to be almost the reign of injustice. And individualism without feeling or compassion, which had thrown off every restraint, divine or human, to satisfy its insatiable ambition, was multiplying with impunity its victims among men, among social classes, and among nations. The peoples of the world are very tolerant and very patient with the political mistakes and the moral aberrations of those who rule them, but when multiplied injustices create for them economic insufficiency, and they begin to feel themselves crushed under the burden of their misery, then they hasten the hour of rebellion, of uprising, and of revolution.

WE must guard against political and social injustices, and above all against those which are economic. In the sinister glare of the present conflagration, I believe that I have the right to ask this question which is full of the gravest implications: Among what peoples have those governments of violence arisen, against which the systems of liberty now defend themselves? Among those peoples who, after the war of 1914, remained disillusioned, oppressed, and despoiled.

A short time ago, from this nation in which I now speak, there arose a great voice which declared to the world that the ideal of the present struggle is the "satisfaction of needs." Good! I do not believe, however, that that ought to mean merely that the resources of nations should be so distributed that the necessities of each could be satisfied without having to resort to external aggression. It should mean also that the resources of families within nations must be so distributed that the necessities of each home can be taken care of without having to appeal to internal aggressions.

More important than the "living space" of nations in the world is the "living space" of families within nations.

Justice demands a more equitable distribution of

goods among all the families of the world, through the assurance of a just wage for labor. And that will come, if not first by evolution, then by revolution. The world up to now has not cared to listen to the admonition of the Holy Spirit: *"Nihil proderunt thesauri impietatis: justitia vero liberavit a morte"* (Prov. X.2.). "Treasures of wickedness shall profit nothing; but justice shall deliver from death." We have the duty of doing everything possible so that justice will be established in the world by peaceful evolution. Undoubtedly this will demand renunciations, but the hour of making them is already at hand. In order to bear up under them, and to rise above them, we have charity at our command—the Charity of Christ. It is not the present events which urge me to preach these things. This fact is corroborated by the motto which I chose for my coat of arms when, after the last war, Benedict XV conferred upon me the episcopal dignity: "In charitate et justitia pax:" "Peace through charity and justice."

THE third principle is that of democracy. I admit that democracy in not a few nations has lost its prestige. But I ask: "Is that sufficient reason for the abolition of the democratic form of government?" When a man is sick, the indicated procedure is not to kill, but to cure him. Has the decadence of democracy been brought about by some deficiency which is of its very nature? No! This deficiency has manifested itself, because no care was exercised against a parasitic disease which, in some places, attacked the democratic form of government, as such disease can attack, and has in fact attacked, every other form of government. This disease is a false philosophy of life. It is, in theological terms, the pride of life. From this it is evident that in order to rehabilitate itself, democracy must become more austere; or, to speak in equivalent terms, it must become Christian.

Democracy is in need of being perfected; there is no one who doubts this. But one does not perfect a thing by substituting something else for it. Unhappily there are many in this hour so critical for the world, who have allowed themselves to be seduced by the false concept of a government of force, attributing to force a virtue which neither logic nor experience permits us to accept. It is necessary to make a distinction between *government of force* and *government which has force. Government of force* is that in which force makes use of government for the enslavement of rights and of liberties. *Government which has force,* on the other hand, is that in which the government makes use of force for the effective exercise and the defense of the same rights and liberties.

WE are the enemies of every system of government of force, and defenders of the system of government which has force. It is not enough in reality that an individual or a nation merely possess rights and have liberty. There is also need for a force which will make them respected. Today, more than ever before, the celebrated formula of Pascal should be engraven in the conscience of men and in the soul of nations: "Justice without force is impotence; force without justice is tyranny." Justice must be wedded with force, so that that which is just may be strong, and that which is strong may be just.

Why do I support the democratic system? Because Pope Leo XIII in his encyclical, *Diut urnum,* proclaimed to the world in historic circumstances that all political systems, whether essentially monarchial or essentially republican, are equally admissible, always provided that they maintain intact human and divine rights. Furthermore, because the constitution of my country, to which I owe formal attachment, like the constitution of the United States, to which its subjects owe allegiance, and the constitutions of the sister republics of America, are essentially democratic. And giving God that which is God's has never served and never should serve as an obstacle, but rather as an incentive to giving to Caesar that which is Caesar's! Finally, I sustain the principle of democracy, because it is a system of government which morally obliges all men of good will to work for the raising of the moral and material level of the people, since no other system opens the way to the people as does the democratic system, to participate in the responsibilities of power.

TO conclude: the establishment of peace in the new world after the war demands, in the name of humanity, that the nations make up their minds to contribute something of their own sovereignty, in order that there may arise in the world of tomorrow a *Supranational Society,* armed with necessary powers to make it in the nucleus of the universal community, the supreme court of last appeal in international disputes.

The treaty of 1919 was an imperfect effort. It is not just to blame only its authors for that original imperfection. Public opinion in the various nations was not prepared to make the renunciations demanded for the creation of a perfect Supranational Society. Today things have changed. If that were not the case, they should have to be changed. The experience of the past is overwhelming. The tottering of the world is frightening. We do not yet realize its apocalyptic character. The vandal-like destruction of the laborious constructive process of the centuries and the blood of millions of innocent victims cries out from the earth, to use the Biblical phrase.

The history of tomorrow will never pardon the men of today for their failure to understand or to measure up to that which must be done. Everything boils down to conciliating two apparently contradictory tendencies: internationalism and nationalism. We must make up our minds to cut off the vicious extremes both of the one and of the other. We must have the courage to

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Sermon *of* Bishop Miranda *On* Feast *of* St. Rose *of* Lima

On the Feast of St. Rose of Lima, Patroness of the Americas, the members of the Inter-American Seminar and members of the diplomatic corps in Washington gathered at St. Patrick's Church for a Pontifical Low Mass of which His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was celebrant. The Most Rev. Miguel Dario Miranda, Bishop of Tulancingo, Mex., preached the sermon in Spanish and English.

Occupying places in the sanctuary were the Most Rev. Robert E. Lucey, Archbishop of San Antonio; Bishop de Andrea, the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore and Washington; the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Rt. Rev. Msgr. Francis J. Haas of the Catholic University of America; the Rt. Rev. Msgr. John O'Grady, secretary of the National Conference of Catholic Charities; the Very Rev. Msgr. Howard J. Carroll, assistant general secretary of the N. C. W. C.; the Very Rev. Arthur A. O'Leary, S.J., president, Georgetown University.

Lord Halifax, British ambassador to the United States; Jan Ciechanowski, Polish ambassador; Don Manuel de Freyre y Santander, Peruvian ambassador; Don Juan Francisco de Cardenas, Spanish ambassador; Dr. Aurelio F. Concheso, Cuban ambassador, and Don Rodolfo Garcia Arias, charge d'affaires of the Argentine embassy, were among those occupying front pews in the center aisle of the church. Also present were officials of numerous other diplomatic missions to the United States, of the State Department and other branches of the Government.

Speaking first of St. Rose of Lima as the Patroness of the Americas, Bishop Miranda said her "providential mission" was "to fill these lands with the sweet perfume of Christ."

"Washington is also a lovely garden and a new flower has unfolded in our midst today," he continued. "The Hierarchy of this great country was deeply concerned by the anguishing situation through which the world is passing in our days. It was moved by the noble desire to prepare in an efficacious manner, for better days to come, by bringing to the world the reign of justice and charity so that all the peoples of the earth may live in peace and concord.

"It was as a result of this that the Bishops conceived the happy idea of holding in this great capital, a meeting under the name of the Inter-American Seminar on Social Studies. It is a meeting devoted to the study of the world crisis in the light of Christian principles. To this meeting they courteously invited Bishops, priests and lay Catholics from all the Americas. In answer to such a gracious invitation, we, the representatives of 10 nations, have gathered together. Our Seminar was truly an Upper Room, for in the Cenacle, leaving aside all politics, we consecrated ourselves to prayer and to the study of modern evils, their causes and their cures. There was, it is true, a diversity of languages, of mentalities, and of customs. But notwithstanding this, there was a unity of spirit in labors. This new flower is the Inter-American Seminar on Social Studies. Its petals are the delegations that have participated in it. Its sweet perfume is 'the sweet perfume of Christ,' that is, the spirit of truth, of justice, and charity that has inspired all our labors.

"This flower is itself a symbol. It is a tangible expression of another poem of love, the love of Christ and the world discovered by Columbus.

"The New World is the beloved of Christ. He prepared it from the beginning of the world. He adorned it with all the beauty of lofty mountains, fertile valleys, wide lakes, broad rivers, and He set it down within the wide embrace of two gigantic oceans which protect it from harm. He hid beneath its soil great treasures of precious minerals. He sent to it His Cross in the hands of the great Columbus. He gave it the gift of faith and the Sacrament of His Body and Blood. And He bestowed upon it a lovely present—His own Mother appearing on the Hill of Tepeyac. And under the sweet protection of Him and her, it enjoyed the priceless treasury of freedom and of peace. It was as if the New World was the sole beloved of Christ.

"The New World returned His Love. For how could anyone resist such proofs of divine favor? Its people adorned many lands with the jewels of churches and chapels for the worship of His Name. It built schools for the instruction of His little ones. It constructed hospitals for the care of His poor and infirm. Noble men and women consecrated themselves to making Him known to all. By preaching, by writing, by works of art, they celebrated His Name. From the Tierra del Fuego to the River of St. Lawrence, His servants shed their blood in testimony of His truth. On the highest mountains they erected His image as a sacred guarantee of peace.

"In the light of the terrible events of our days, we see more and more clearly the providential destiny of the Americas. The providential destiny of the Americas is to bring back Christ to a world that has forgotten Him. But how can we fulfill this mission unless, like St. Rose, we keep Him always in our hearts? Like St. Rose our love must always be the same, always loyal to Him, faithful unto death.

"Let us then live and work in such a way that by imitating St. Rose, spreading the sweet perfume of Christ, we may make fructify in truth, justice, charity and peace."

Press Comments—(*Continued from page* 5)

and whose cooperation we accept without restriction because we know that they will never seek to destroy the deposit of beliefs which they too value," *El Pueblo* calls attention to the interest with which the Seminar on Social Studies has been followed throughout the continent. "This initiative," it concludes, "has done more for good relations and solidarity than most of the campaigns undertaken during the last ten years."—*El Pueblo, Bogota, Colombia.*

The Seminar is a step towards "mobilizing the legions of an active and militant Catholicism" throughout the Americas to save Western Civilization, the *Jornal do Brazil* asserted. "America, Christian in its totality and preponderantly Catholic, will certainly have to play an important role in organizing resistance against the attempt to destroy a society inspired by religious principles," the editorial said. "Catholic Action, which has led the good fight for the moral perfection of our world," today is in the forefront of action to save civilization, and this is the principal objective of the seminar, it added.—*Jornal do Brazil, Rio de Janeiro.*

"Much good fruit should result from a sincere exchange—without compromise, pretentiousness or exhibitionism—and from a meeting of serious and responsible men who at so difficult a time comprehend the necessity for a real understanding among the Americas and between the two cultures that co-exist on one Continent." — *La Nacion, Mexican News Weekly.* (*Continued on page* 23)

"Defenders of Western Christian Culture"

Archbishop Stritch So Designates the Catholics of the Americas in a Dinner Address Given During the Chicago Session of the Inter-American Seminar

"ONE fact which we must keep clear in our social thinking is that we, you and we, are culturally of Europe," said the Most Reverend Samuel A. Stritch, Archbishop of Chicago, in addressing himself to the distinguished representatives of Latin-American countries who participated in the Seminar. "Never have we been apart from European culture. Events in Europe made it possible for you and for us to throw off the status of colonies. We repudiated allegiance to European powers and declared our sovereign rights and independence. At no time did we subtract ourselves from European culture."

"This gathering," Archbishop Stritch stated, "is deeply significant and pregnant of a great good promise. The wonder is not that you have come from Latin-America to sit in brotherly, constructive discussion with us; the wonder is that such a gathering has been so long delayed. When we ponder the power for good here in this conference, it seems strange indeed that for so long it has been dormant as a strong integrated force in the Americas.

"It is not that we were not friends. There is our common faith and our common charity which binds us together in the closest brotherhood and there are our common Christian interests of the peoples of this western hemisphere. Differences of language, great distances, economic circumstances, we have allowed to separate us, despite our Christian and American unity. The pity of it is that in the past you have known us mainly in our weaknesses, our sore spots, and some in our midst have mistaken small, clamorous, liberal and radical groups among you for you.

"We needed to know you better, and you needed to know us. In friendly intercourse you have found that Hollywood and commercialism and economic exploitation and the want of good manners among some sectarians are excrescences on our culture, and that at its core we are Christian in our way of living. And we have learned that the small minorities of godless liberals and materialistic radicals among you are not you but alien importations exercising the puniest influence on your lives and ideals. Whatever our faults, together we may boast that as peoples of the western world we have conserved more of the Christian in our culture than have our brothers in Europe these latter years. The precious thing is that we are getting to know each other and to collaborate with each other in building on this western hemisphere a Christian Social Order."

"It was a Christian Europe from which you and we derived our culture and, thanks be to God, both of us have held on to the Christian element of it," Archbishop Stritch continued. "I would not want to be understood as saying the foolish thing that either Latin America or North America has been free from the play of influences from out of Europe in these latter years which have dulled the Christian truth in our social life, and over there made of Christians a small minority. No! Those influences have had their effect on us. If I say that we have conserved basic Christian social concepts, I am full willing to admit that we have allowed them to lose their full potency in our midst. Ugly barnacles have encrusted themselves on our ships of state and endangered the sea-worthiness of them. Life is not extinguished in grave sickness but surely life is impotent for vigorous action. Permitting un-Christian things to get into the alley of our Christian culture, our social institutions have become the sorry mixture of basic Christian concepts and godless liberalism. But the fact remains that the things we boast of in our culture are Christian things, and the things which have brought on our grave social maladies are un-Christian things. With all our aberrations we are still the defenders of western Christian culture, and it falls to us at this crisis to extract from it among us deleterious foreign elements and restore its nobility and vigor. We are the protagonists of the social concepts which made Christian Europe, our West.

"In our international relations we have made a happy start on this western hemisphere. At a time when absolutist nations are fighting for world domination, when the sovereignty of small nations has been wantonly violated, when human rights have been suppressed, when with the force of physical might an attempt is being made to set up super-nations and super-races, here on this western hemisphere we have proclaimed neighborliness to be the pervading spirit of our international relations. We have agreed that we shall live together as good neighbors, the strong helping the weak, and the weak affording to the strong the opportunity for true national greatness. All shall be sovereign nations, and the national personality of every nation will be respected in all its implications.

"This is our undertaking, this is our proclamation. It remains for us to put this true Christian concept in international relations to the test. We must see to it that there is no economic exploitation, that justice prevails and charity in our international trade, that culturally we borrow the best from each other, that we show to all the world that we can be good neighbors and conserve our national sovereignties and independence.

"But this is not enough. We must mutually work together in setting up in the countries of the western hemisphere a true Christian Social Order and give to all the world a spectacle of genuine Christian culture. It is fine to talk about human rights, but our talk is idle rhetoric unless we fix these rights on a firm foundation."

The text of Archbishop Stritch's address was given in Spanish at the dinner by the Most Rev. Miguel Dario Miranda, Bishop of Tulancingo, Mex.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October, 1942

3-6—Diocesan Directors of the Confraternity of Christian Doctrine—national annual meeting, Peoria, Ill.

3-7—National Catholic Rural Life Conference—20th annual convention, Peoria, Ill.

7—Consecration of the Most Rev. Augustine Danglmayr, Auxiliary Bishop of Dallas, Dallas, Tex.

12-16—National Liturgical Week—annual meeting, St. Meinrad, Ind.

18—Mission Sunday.

26-29—Diocesan Youth Directors' Conference, St. Louis, Mo.

November, 1942

11-13—Annual Meeting of the Archbishops and Bishops of the United States—Washington, D. C.

December, 1942

27-30—Catholic Collegiate Congress—Cincinnati, Ohio.

28-30—American Catholic Philosophical Association—annual convention, Notre Dame, Ind.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

GERMAN BISHOPS, in Joint Letter, Extend Comfort to Faithful, Pledge Prayers. . . . U. S. Nun, Detained by Japanese, Released. . . . Parish Hall Turned Ovr to NCCS for Duration. . . . Editorial Scores Effort to Destroy Private Institutions of Mercy. .. . Sumner Welles Host at Dinner in Honor of Bishop de Andrea. . . .

CONGRESSMEN Condemn Proposal to Tax Religious, Charitable and Educational Institutions. . . . God Draws Americas Together, Bishop Gannon Tells Brazil Gathering. . . . Reconstruction of Cupola of St. Peter's Basilica Completed. . . . Catholics of U. S. Join in Prayers for Merchant Marine. . . . Myron C. Taylor Greeted in Vatican City. . . . California Franciscans Safe in Occupied China. . . .

SEMINAR Declaration Condemns Evils of Totalitarian State. . . . 150,000 Participate in Chicago Holy Hour for Victory, Peace. . . . Retreat for Service Men at Passionist Monastery Arranged by NCCS Club. . . . Privilege of Vocations Stressed by Pope in Radio Talk to Brazil. . . . Seminar Seen as Demonstrating Christian Principles Provides Basis for Worthy Social Order. . . . French Catholics Protest Against Deportation of Jews Praised by Msgr. Ready. . . . Maryknoll Mother-House Designated Emergency Base Hospital by U. S. . . . Pope Sends $10,000 for Relief of Guatemala Earthquake Victims. . . . Missing Maryknoller Reported Safe in Peking. . . . Days of Early Church Recalled as Nuns Distribute Blessed Sacrament in Japanese Areas. . . .

JAPANESE Would Make All Religions Subservient, Returned U. S. Official Says. . . . Navy Hero Praised by President on Radio is Former Choir Boy. . . . U. S. Brochure Proclaims Freedom of Religion One of Primary War Aims. . . . Food Reaches Culion Leper Colony. . . . 17 Maryknollers Depart for Mission in Bolivia. . . . Preservation of Home Stressed at Institute Conducted by N.C.C.W. . . . First Part of Old Testament Revision Due Next Spring. . . . Activities of Vatican in War Period Reviewed by "Observatore." . . . Catholics of the Americas are Called Defenders of Western Christian Culture. . . . Vatican Stamp Issued to Commemorate Activity in Aid of War Prisoners. . . . Military Ordinariate Announces Addition to Five Priests to Staff. . . .

MSGR. RAIMONDI Arrives as Secretary to Apostolic Delegation. . . . Repatriated Missioners Praise Staunch Faith of Catholics of Japan. . . . Catholic School Press Association Lists Annual Awards. . . . Establishing Christ's Kingdom Only Aim Worthy of Mankind, President Roosevelt Declares. . . . Seminar Told Americas Must Preserve Cultural Relations With Europe. . . . Full knowledge of N.C.W.C. Work Need of Catholic Women, Says Msgr. Ready. . . . Bishop de Andrea Defines Principles on Which World After War Must Be Founded. . . . Radio, Press, Newsreels Carry Story of Seminar Latin American Lands. . . . New Testament Commentary Published by Catholic Biblical Association. . . .

HOMAGE paid Holy Father by German Catholics. . . . Articles Disclose Extent of Religious Persecution in Axis-Invaded Countries. . . . Holy Father's Message to Card. Hlond Lauds Heroism of Polish People. . . . Central Verein Re-elects Wm. Siefen President. . . . Employment of Mothers in War Work Deplored by Bishop. . . . Sodalists Urged to Attend Daily Mass for Peace. . . . Diary of Philippine Superior of Jesuits Lists Historic Events. . . . 96 Maryknollers Return from Orient. . . . President Sees Victory of Christianity Hastened by Brazil's War Action. . . . Archbishop Spellman, on Air Journey, Visits 92 Army Posts and Naval Stations. . . .

PEACE MUST Be Based on Recognition of Dignity of Man, Central Verein Told. . . . Tax on Religious Institutions Would Deal Blow at Democratic System, Congressmen Told. . . . Returned U. S. Missioner Tells How French Priests Aided Mukden Internees. . . . Three New Chapels for Indian Missions. . . . Eight Magazines Denied Mailing Privileges in Three-Week Period. . . .

***Noticias Catolicas*, the Spanish-language news service issued by the Press Department of the National Catholic Welfare Conference, received high praise from the members of the Inter-American Seminar on Social Studies recently held in the United States under the auspices of the N.C.W.C.**

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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General Secretary

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Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

The Apostolic Delegate Visits New N. C. W. C. Headquarters

HIS EXCELLENCY, the Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea and Apostolic Delegate to the United States, together with two members of his staff—Right Rev. Leo Binz and the Very Rev. Romolo Carboni—visited the new headquarters of the National Catholic Welfare Conference on the afternoon of September 29. The distinguished visitors were received by the Right Rev. Msgr. Michael J. Ready, general secretary of the Conference, who conducted them on a tour of the building.

Preceding the visit to the various offices, the heads of the departments and bureaus of the Conference were presented to His Excellency by Monsignor Ready.

Newest Additions to N. C. W. C. Pamphlet List

THE National Council of Catholic Women has just published a pamphlet titled "Safeguarding the Home Front" which contains addresses on Family Life given at the Twenty-first National Convention of the N. C. C. W., held in Hollywood, Fla., in April of this year.

The pamphlet includes a sermon on "Motherhood" by the Very Rev. Ignatius Smith, O.P., dean of the School of Philosophy, Catholic University of America, given at the pilgrimage Mass at the Shrine of Nuestra Senora de la Leche y Buen Parto in St. Augustine; addresses by the Rev. Paul Tanner, director, Youth Department, N. C. W. C., and the Rev. Dr. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N. C. W. C., given at the pilgrimage breakfast in St. Augustine; a Family-Parent Education Panel, in which Mrs. Joseph A. Michels, Harrisburg Diocesan Council chairman on Family and Parent Education, and Mrs. Thomas J. Horrigan, member of the National Committee on Family and Parent Education, participated; and a report of Shrines in the Home by Mrs. John Bell Hood, National Committee chairman. "The Population Prospect in the South" and some of the implications to Christian Churches is a subject covered by Dr. O. E. Baker, senior social scientist, Bureau of Agricultural Economics, U. S. Department of Agriculture.

In the Foreword by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, N. C. W. C., attention is called to the fact that "people quite readily accept the theory that the family is the basis of a well-ordered society, but in our day, and especially in our country, the daily decimation of families by 3,000 courts seems not to disturb them in the least."

A discussion club outline is included in the pamphlet, and it should be of great interest to study club groups, as well as those working along family and parent education lines.

Another pamphlet, sponsored by the Executive Department of the National Catholic Welfare Conference, now on the press, is "The Nazi War Against the Catholic Church." Its contents present the following: *Foreword; The Concordat*, 1933-1934; *Persecution in Germany*, 1935-1937: including excerpts from the Encyclical, *Mit Brennender Sorge; Persecution in Europe*, 1938-1941: Czechoslovakia, Poland, Yugoslavia, Germany, Scandinavia, The Low Countries, The Netherlands, Belgium, Luxembourg, and France; *The Fulda Pastoral Letter; The National Reich Church; Pastoral Letter of March* 22, 1942; *Statements of Pope Pius XII.*

Each of these pamphlets is available from National Catholic Welfare Conference headquarters at 25 cents a copy plus postage.

See back cover of this issue for special bargain offer of valuable historical books and pamphlets. Write at once if you desire this material.

Noticias Catolicas Commended by Central American Prelates as Force for Unity

IN A STATEMENT made to Carlos A. Siri, editor of *Noticias Catolicas*, and signed by the Metropolitans of the Central American Republics, the work of disseminating *Noticias Catolicas* is blessed and recommended. The text of the statement follows:

"Faced with the spiritual and material crisis that is dividing and convulsing humanity, on the peoples of America rests the immense responsibility of collaborating, with unity of thought and will, in the restoration of Christian justice and peace.

"When men, wearied of destroying property and lives,

with the N. C. W. C.

Second Volume of Addresses and Sermons by Apostolic Delegate Published

CATHOLIC ACTION is glad to make mention of the publication of the second volume of "Addresses and Sermons" by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, just published by the St. Anthony Guild Press. The volume carries forward the series of discourses by Archbishop Cicognani published in 1938 and indicates the numerous occasions on which he addressed important messages to religious gatherings in this country during the last two years.

Bound in leather and marked with gold lettering, the volume contains a foreword by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia.

"The present collection of 65 discourses embraces a wide range of subjects," Cardinal Dougherty writes. "They present and explain Catholic doctrine, illustrate many topics of American ecclesiastical history, and commemorate important occasions in the Catholic life of every section of the United States.

"These addresses are a splendid documentation of the untiring efforts of His Excellency, the Apostolic Delegate, in bringing the message and benediction of the Sovereign Pontiff, whom he represents, to every corner of this vast nation. Indeed, they represent the maternal solicitude of the Apostolic See for the welfare of the Church in this country, and for the development of every phase of Catholic life, in cooperation with the labors of the Most Reverend Archbishop and Bishops in their zealous ministry.

"I am certain that this volume . . . will prove a valuable addition to Catholic America, and an inspiration to the Hierarchy, clergy and laity of our nation."

Each one of the addresses and sermons was delivered on some special occasion, the Archbishop adapting his discourse to the particular commemoration and the thoughts evoked by it. The volume thus reflects outstanding events in the history of the Church in the United States.

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seek the road that leads to a new world order, only the Church and her social thought can procure the so much needed regeneration and renovation. These will be decisive moments in history in which the triumph of good will prevail if Catholics know how to act in spiritual unity, obedient to the voice of the Vicar of Christ.

"Because God wishes this supernatural unity in universal love felt and practiced; because the Pope asks it and the world needs it, we cordially bless and recommend the work of dissemination of *Noticias Catolicas* which, from Washington, under the auspices of and directed by the Catholic Archbishops and Bishops of the United States, is being realized by the National Catholic Welfare Conference.

"(Signed) Mariano Rossell y Arellano, Archbishop of Guatemala; Luis Chavez y Gonzalez, Archbishop of San Salvador; Jose Antonio Lezcano, Archbishop of Managua; Victor Sanabria, Archbishop of San Jose, Costa Rica; Juan Jose Maiztegui, Archbishop of Panama; and Emilio Morales Roque, Apostolic Administrator of Tegucigalpa, Honduras."

Appointments Announced by National Council of Catholic Women

ANNOUNCEMENT was made at the Board meeting of the National Directors, National Council of Catholic Women, recently, of the appointment of Miss Ruth Craven as assistant executive secretary.

Other appointments announced were those of Miss Irma Piepho and Miss Themis Keegin as administrative assistants. The appointments were announced by Miss Margaret A. Lynch, executive secretary of the N. C. C. W.

A graduate of Trinity College here, Miss Craven has been active many years in Catholic organizational work in the nation's Capital. For the past year she has been field secretary of the N. C. C. W. She was assistant editor for eight years of *The Bengalese*, publication of the Holy Cross Foreign Missionaries, and has written for several other Catholic periodicals.

Miss Piepho, a native of St. Paul, is a graduate of Rosary College, River Forest, Ill., and has done post-graduate work at Loyola University, Chicago, and the Catholic University of America, Washington, D. C. Before joining the N. C. C. W. headquarters staff she was a case worker with the Illinois Emergency Relief Commission.

Miss Keegin, whose home is in Hyattsville, Md., became N. C. C. W. financial secretary in 1930 and financial and organization secretary in 1940. For the past year and a half she has also done editorial work for the N. C. C. W. *Monthly Message to Affiliated Organizations* and for special publications of the Council.

Director of N. C. W. C. Press Department Receives Award for Interracial Justice

AN HONOR for work in the field of interracial justice—the James J. Hoey Award—has been made available for the first time this year. According to announcement of the *Interracial Review* the award will be conferred annually on the two Catholic laymen—white and colored—"who have made the most outstanding contribution during the year to the cause of interracial justice."

The award honors the memory of a late Collector of Internal Revenue, New York, who was one of the founders and first president of the Catholic Interracial Council. For many years Mr. Hoey was also an active member of the board of directors of the Cardinal Gibbons Institute at Ridge, Md.

Frank A. Hall, director of the Press Department of the National Catholic Welfare Conference, and Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans., are the first recipients.

Mr. Hall, one of the best known figures in the field of Catholic journalism in the United States and abroad, has been Director of the *N. C. W. C. News Service* for a decade, and before that served the agency in other capacities.

Mr. La Salle, a native of Kansas, has been an organizer and associate editor of *The Chronicle*, original name of the *Interracial Review*, at the time it was the official publication of the Federated Colored Catholics of the United States. He has written for the *Interracial Review*.

POSTPONEMENT

Due to the large amount of space given over in this issue of CATHOLIC ACTION *to the reporting of the very successful Inter-American Seminar of Social Studies just held under the auspices of the Social Action Department, National Catholic Welfare Conference, it has been necessary to withhold until next month a number of regular departmental contributions that would otherwise have appeared.*

PREPARING *for* POST-WAR LIFE

1942-43 Series of N. C. W. C. Forum Articles

This series aims to suggest the opportunities and responsibilities which face the Catholic body as a result of the present war and how better to prepare to meet them. A brief sketch of some outstanding contribution in the field treated forms Part I of each article. The following fields will be covered from month to month in relation to post-war reconstruction: Education; Religious Instruction; The Family; The Press; Lay Organization; International Relations; and Social Justice. The first subject of the series—"Catholic Action"—ran in the September issue.

II. Catholic Education in Post-War Reconstruction

DO YOU KNOW?

What is the fundamental reason for Catholic education?
Why is personal integrity necessary for an enduring peace?
What is the responsibility of the Catholic laity toward the establishment and conduct of Catholic family life?
Why should Catholics be trained to participate in community and national life?
What is the Primary Program of the Commission on American Citizenship?
Through which medium is international education best taught?

PART I

MANY years ago the late Margaret Haley, whose life was dedicated to the struggle of public school teachers to maintain democracy in the American public school system—she had led and won the fight for a voice and a vote for elementary school teachers in the National Education Association, and she had been the first leader to take an organization of school teachers into a labor union—told a group of her colleagues:

"The industrial pressures which now function through political agencies to clamp down the American public schools will always prevent, while they have power, the adoption of any genuinely democratic educational system in these schools. It will therefore devolve upon the Catholic parochial schools, which have always been free of these pressures, to develop an educational system able to function for the true end of education: the betterment of the great mass of the people."

Even though the past ten years have somewhat ameliorated the conditions of industrial pressures upon public Boards of Education, the fact remains that the system long dominated by such pressure groups has not changed its pattern. The first World War and the peace which followed it indubitably set back the clock of real democratic progress in the schools; and while the Thirties broadened and deepened the general American consciousness concerning the need of a better education for the extension of freedom—notably economic freedom—nevertheless the peace which will follow this second World War is destined to find American education very largely in the old doldrums of unpreparedness to meet its true function.

There is, however, a notable and hopeful leaven already at work in American education. With amazing but characteristic foresight, even before the outbreak of the second World War, the late Pope Pius XI called upon the American Hierarchy, through the Catholic University of America, to evolve "a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men." The American Bishops, in a pastoral letter, proclaimed and amplified the Papal plea and inaugurated a crusade of instruction in the fundamental nature of democracy, reaffirming the Church's traditional position of unswerving allegiance to our free American institutions.

The spearhead of this crusade has been the Commission on American Citizenship, established at the Catholic University of America, with the late Bishop Joseph M. Corrigan as its president, Monsignor Francis J. Haas as chairman of its executive committee, and the Reverend George Johnson as supervisor of its educational methods and publications.

Within the few years of its existence the Commission has already worked out a curriculum for the Catholic schools. Under the immediate guidance of Sister Mary Joan, O.P., a group of Catholic educators has wrought a program for educational guidance in Christian Social Living. This curriculum, which will go to press during this academic year, is accomplishing the titanic task of correlating the principles of Catholicity with practically every possible phase of a child's daily life. By it

gion is definitely taken out of any pigeonholes of truction and made a motivating force in all foreable situations.

n association with the curriculum the Commission bringing out a series of readers for the elementary bols, the Faith and Freedom Series. The books for primary grades are already published. Readers the Intermediate and Upper grades will follow. titles of the books show the widening arcs of interest: from the Pre-Primer, *This is our Home*, through *s is our Family, These are our Friends, These are Neighbors,* and *This is our Town* for the primary des, to *This is our Land, These are our People,* and *s is our Heritage* for the Intermediate, to *These are Freedoms* and *These are our Horizons* for the enth and Eighth Grades. In every reader emphasis been set upon that one basis of all true democracy: dignity and worth of the individual. All readers basically Catholic books, written for the definite pose of presenting a Catholic way of life.

hrough all the books above the Primary Readers s a wide thread of educative material which carries the curriculum idea of emphasizing the common d of faith and culture between the Catholics of the in-American countries and the Catholics of the ted States. Recognizing that this common bond is strongest link in the chain of amity between our hbors and ourselves, the Commission program of cation is stressing it in both classroom work and ling.

arge though the accomplished work of the Commis- is, it is only the beginning of the great work which be done by and in the Catholic schools of the on. For the first time the Catholic schools have consideration and guidance a program of unity and pose designed to overcome the failures of secular cation. For the first time the Catholic schools are g offered a way of leadership in a field which is minently their own: the direction of the child to l citizenship through the only means possible to in it, Christian social living.

PART II

VERY important educational group in the United States is giving considerable thought these days he kind of a world we are going to have when the is over. Many studies are under way, prompted he recognized need of better information than is available concerning people, places, and institus all over the world. This information will be ssary if education is to be in a position to play ntelligent role in the making of the peace and the stitution of civilized living. The ideals we are ing for, as expressed in the four freedoms and the ntic Charter, and the Pope's Peace Program, are ikely to be realized if left to the working of conventional diplomacy and power politics. The peace we envisage must be rooted in the minds and hearts of individual men and women; it will not come as a result of redrawn maps or new reshuffling of populations. This is another way of saying it must be achieved through education.

Education cannot begin too soon to make itself ready for the performance of this sacred mission. At the moment it is not ready. During the past twenty-five years, American education has been proceeding on the assumption that war would never come again. It has been characteristically pacifist and believed with no little naivete that World War I had definitely and finally eliminated armed conflict as a means of settling international differences. It failed to note the gathering clouds and, now that the storm has broken, leaders in American education, both Catholic and non-Catholic, are realizing that the presumptions they have been accepting are false and that the peace they thought was guaranteed does not lie at the end of the road they have been traveling.

For the moment the schools of the nation are devoting themselves wholeheartedly to the service of the Government in the prosecution of the war. The impact of the mobilization of manpower and womanpower has been felt most acutely in the universities and colleges though no level or phase of education from the kindergarten up has remained unaffected. Adjustments and readjustments have to be made constantly as one agency of government after another turns to the schools for assistance in carrying out its phase of the war program. Under the circumstances, parents, teachers, and administrators have precious little energy left to devote to planning for the kind of world in which we hope we will be living after the last shot has been fired and the last bomb has been dropped.

This is likewise true of the instrumentalities that are devoted to adult and informal education. Problems connected with the immediate necessity of winning the war absorb the attention of study groups, discussion groups, and radio listeners. Interest in what is happening from day to day in the Solomons, on the Libyan Desert, and around beleaguered Stalingrad is more avidly insistent by far than vague and nebulous surmises about a future that seems so far away.

However, even granting that the war may be long, the future is not too far away and we cannot begin too soon to convert our surmises concerning it into informed and intelligent convictions. It would belong to the young people who are now preparing themselves for life in the home and school, in college and at work. They have the right to whatever their elders can give them in the way of enlightenment and guidance and formation. Education for the post-war world dare not be postponed. It is our duty to begin it here and now.

There are no blueprints available, no exact guide

lines which we can follow. Yet there are certain fundamentals that we know will be required and we can make a start by concentrating on them. Whatever the details of the peace that is to come, if it is to be more than a chimera, ordinary common sense tells us it will have to be rooted in the things that always have been and always will be the basis of good order. Education, whether in school or out of school, should make its start with these. They represent the first things that must be done first. Unless they are done, we build the house of our future on the sands.

The first postulate for an enduring peace is personal integrity. We believe we are fighting a war for common people everywhere; we will be victorious to the degree that we help common people to become uncommonly good. There is much talk about the sacredness of the human personality, but no realization that what makes human beings sacred is their relation with God and that they can be kept sacred only by becoming more and more united with the divine. For this purpose, Religion exists. It has not been too effectively applied in the past even by those who are completely convinced of its absolute necessity. In Catholic schools there has been much improvement in the teaching of religion, but much remains to be done. It needs to become increasingly vital, more closely integrated with life, more carefully interpreted in terms of the personal and social problems of the moment. Religion will be a force in the post-war world in the degree that it lives and pulsates and makes its saving power felt in the lives and deeds of men and women who are "born of God" and who live and move and have their being in an aura of godliness.

A second postulate for a sound social order is wholesome home life and healthy family living. To this ideal education, even Catholic education, has rendered a great amount of lip service but has failed to contribute much of definite value. Many things are involved here, all the way from such basic considerations as adequate housing and good housekeeping to creative recreation and cultural opportunity. Homemaking is an art that must be acquired by practice as well as a science that can be learned out of books. Economic systems and industrial organizations are to be judged on the basis of what they do to the home; they degrade and dehumanize in the degree that they interfere with the natural development of the family and its conservation.

The third postulate to be kept in mind by those who are planning education for the post-war world is that it must be a world in which social justice prevails. Catholic education has something very definite to go on in this connection—namely, the teaching of the great social Encyclicals. Ways and means must be found for bringing them into the curriculum of the school from the primary grade to the university. In them is enshrined the truth which the world needs if it is to order its affairs according to the dictates of justice. This truth needs to be interpreted to our children and our young people, to our workers and employers, to our fathers and mothers, in order that all of us may be thoroughly indoctrinated in the law of Christ as it applies to modern industrial society.

A fourth postulate that should be stressed is an understanding of Christian teaching concerning government and the state. In modern times the sphere of government has been tremendously increased. Totalitarian systems have developed which make the individual a creature of political organization and completely destroy anything like individual liberty. Even in the democracies the development of modern industrial society has brought about a tremendous increase in the scope of government action. Even during wartime that eternal vigilance which has been called the price of liberty needs to be maintained. We cherish what is so often called "the American way of life" but, if it is to be maintained, we need to have an intelligent understanding of its real nature and of the principles that must guide and direct us if we are to hand down our liberties intact to future generations. Unless the common people of the United States are fully aware of what American democracy means and alive to their obligation to make it work, it would be easy enough for us to drift into Communism or Fascism.

What is involved here is sound and practical training in citizenship. Like homemaking, this, too, is an art that we acquire by practice. The more that is accomplished by voluntary effort on the part of various groups, the less there will be for government to do. The more that local communities busy themselves in the conduct of their own affairs, the less excuse will there be for building up any central bureaucracy. The old course in civics that concerned itself with the mechanics of government is utterly inadequate in the face of present circumstances.

Meanwhile, every Catholic educational program must take full cognizance of the needs, the rights, and the aspirations of people in other lands. This postulate is based on what Christ has taught concerning the Brotherhood of Man. Whatever happens henceforth, the peoples of the world are going to live much closer to one another. In an air age no longer will anyone be far away. The peace we dream of will be based on a realization that we are our brother's keeper no matter where he may be nor what his cultural status.

We cooperate best with people when we come to know them. Henceforth, geography will have to be taught in human terms and no longer with the accent on trade and commerce. History will not be taught adequately if it ministers to selfish nationalism. Music and literature will be enriched from all over the world.

Perhaps the best medium that Catholic education has for international education is mission activity. When the war is over, missionaries will be needed to carry the

glad tidings of Christ to all parts of the world, even, perhaps, to those countries that heretofore have been nominally Christian. Too often, both in school and out, the needs of the missions have been interpreted too much in terms of financial donations. Hardly any attention has ever been paid to what might be called Mission Science. There can be no stronger bond between men than a common Father in God. There is no better way of awakening the interests of the children and the young people in our schools, as well as our laity at large, in their fellow men in other climes than by bringing out in clearest relief the fact that these strangers are not strangers at all but potential members of Christ's Body.

What has been sketched here in briefest way are some of the fundamentals on which we may build our programs of education for the post-war world. It goes without saying that the more unity there can be between school programs and programs for adult education, the better will be the result. If the children find that the things they are learning in school are the matters with which their parents and neighbors are deeply concerned, their education will become for them very real and consequently more interesting in every way. It is often charged that we Catholics here in the United States are too content with preventing other people from doing things of which we do not approve and doing very little ourselves. Perhaps, we can give the lie to that charge by making full use of the rich resources of truth that are at our disposal for the purpose of making ourselves ready in an articulate way for the task of rebuilding the world.

PART III

RICH resources are at hand. The National Catholic Welfare Conference offers ready material for individual and adult education. Its departments and bureaus, which the Bishops have designed to assist lay groups through the National Council of Catholic Women, the National Council of Catholic Men, and the National Catholic Youth Council, have published valuable studies which will foster the fundamentals of a permanent peace.

Personal integrity, a Catholic home-life, social justice, true citizenship, recognition of the brotherhood of man—these are the essentials for a reconstructed world. They must be understood, accepted, made an integral part of each individual life. Their necessity must be taught in the home, in the school, in the community.

The National Catholic Welfare Conference offers guidance to the Catholic laity in all these essentials. The Confraternity of Christian Doctrine has prepared outlines and texts for individual study as well as for discussion groups, covering the Bible, the liturgy, Church doctrine, Church history, the Mass, the teaching of religion in the home.

The Family Life Bureau has available pamphlets, the study of which will establish the ideal Catholic family life. Their contents begin with "preparation for Catholic family life," and include religious teaching of the pre-school child, study of the adolescent; the physical and mental health of the child, an analysis of the Encyclical on Christian marriage; and valuable discussions of the evils of birth control and sterilization.

The Department of Education has complete information on the Catholic school system of this country. It is in a position to offer advice on Catholic schools of all ranks. It has as its primary aim safeguarding the rights of Catholic education.

The National Council of Catholic Women through its Parent-Teacher Committee has made available helpful material on the relation of home and school. It encourages and aids study clubs, forums, discussion groups, and is eager to suggest ways and means of further educating Catholic women.

In addition to the addresses given over its nation-wide Catholic Hour, the National Council of Catholic Men is promoting, through its affiliated laymen's societies, a better understanding of the fundamentals of the Papal Peace Program by means of a recommended program of forums and discussion clubs.

The Social Action Department not only through published material but through conferences, labor schools, and other types of special meetings and programs throughout the country, has made available material and facilities to help lay organizations to better understand the demands of social justice and the fundamentals of international relations and a just peace.

Discussions held during the recent Inter-American Seminar on Social Studies proved the wisdom of the statement: "Every Catholic educational program must take full cognizance of the needs, the rights, and the aspirations of people in other lands."

Through the Youth Department guidance is offered for the establishment of Diocesan and Parish Youth Councils and for the training of leaders. Channels for the transmission of educational program materials are being created by the development of the National Federation of Catholic College Students, the Newman Club Federations and the growing number of Diocesan Youth Councils.

The Committee on Citizenship of the Catholic University of America has done an admirable work through the schools for training in citizenship and community life. What it has accomplished for youth, the Social Action Department and the two lay organizations of the National Catholic Welfare Conference are striving to accomplish through their publications and through the Catholic Hour for the adult groups.

The Press Department has made it possible for our Catholic press to carry into the homes of our people a constant flow of Catholic information and Catholic thought on post-war reconstruction.

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Inter-American Seminar—(*Continued from page 7*)

or so was head of the Ecquador State Department. There was Father Nuñez of Costa Rica, now a graduate student at the Catholic University, and at once an interpreter and member of the Seminar. There were the Mexicans—Bishop Miranda, head of the Mexican Bishops' Committee; lovable Father Brambila, the philosopher; Father Castiello, whose early education was had in England; and Gonzales Luna, a tall, steady, clear-thinking Latin American Lincoln from Guadalajara. Rafael Belaunde, Peruvian, was able to attend only the final session. The chief characteristic of all of the Latin Americans was their transparent honesty and the friendliness and humbleness that go with it.

WHEN they and the United States Americans came towards the final session, they were interested in saying together something worth while. They had had only three weeks to think together and had experienced during the three weeks all the travel, tours, dinners and luncheons, the radio programs, interviews and pictures which became part of the trip. What they finally said could have been fuller said and better said; but they spoke bravely and spoke out of the Catholic tradition and the consciousness of Inter-American responsibility.

They were tremendously impressed by Catholic life in the United States. To impress them was not why they were invited here; a good host does not invite guests for the purpose of impressing them with his house or his virtues and especially does not do so when he invites them to work with him in his home on so critical a matter as our civilization's whole failure when everybody, host included, has failed. The United States' reputation for boasting had to be remembered—and no less so when it meant boasting about Catholic life in the United States. We had to know that while there are achievements in Catholic life in the United States there are great failures of which we are often not conscious. At times during the trip our best foot was put forward too far in showing our guests what we are doing; yet we showed them, too, the lagging and lame foot. In the hurry of the tour we also missed showing them some of the good things we do. Yet all in all, they did not miss much. They saw the picture. They were greatly impressed with the United States and with the Church in the United States and still they saw our failings. They were only a handful and they met only another handful, even if a somewhat larger one, of United States Americans and Canadians. But a good start was made towards our working together on the subjects of the Seminar. It was a good start towards working together in everything. Those who met were leaders in Catholic social action from Canada to Chile.

THE invitation to the Latin Americans was not sent them to come here on a "good-will tour" or so we could show off what we are doing. It was a working trip for them and us, and was an effort to bring the Catholics of the Americas together for permanent work in a generation of crisis. We were to learn from them and they were to learn from us. I have no doubt that they learned from the people they met and talked with here and from the things they saw in the United States. I am sure, too, that the people they met in the United States learned from them. For they came to us out of a Catholic tradition which they have held to and fought for during a century of a direct frontal attack on the Church that only recently—and not yet everywhere—has subsided. The attacks have sprung in the main from the very Individualism which has now degenerated still further into Totalitarianism in Europe, and they who know Individualism so well taught us more of its nature and ramifications than we usually know.

The discussion sessions after the first couple of days were almost always really discussion meetings—short talks, spontaneous and extemporaneous discussion, a clearing up of misconceptions and a development of thoughts. The meetings followed a cycle of thought; What the crisis is? Why the Americas are so important now? What Catholic social teaching on economic life is? What the Catholics of the Americas are doing to make Catholic social teaching known? What the United States is doing to put Catholic social teaching into effect? What is the new influence of the United States on Latin American economic life? What about agriculture? What of the relations of the Americas with Europe? What should be done for post-war reconstruction? What keeps the Catholics of the Americas apart? What do the Catholics of the Americas think about this crisis? What kind of democracy should be established in this crisis? What does Europe expect of the Americas in the crisis? What shall the Catholics of the Americas do, separately and jointly, to meet the crisis better?

Always there was the delay for interpreters; Spanish and Portuguese had to be interpreted into English, and English into Spanish. That delayed the work; but the interpreters were capable and the delay probably allowed the maturing of thoughts. Only rarely did the interpretation become clumsy. It interfered little with the progress of the work. Often a speaker who knew both languages thought the interpretation better than his own talk. The interpreters volunteered their work and handled it admirably.

HANDLING publicity was a difficulty. The discussions had to be free. To be free they had to be held without newspaper men present; although no honest newspaper man who wanted to give a straight account of any of the meetings could have discovered anything out of the way. The publicity on the discussion meetings had to be therefore short summaries. It was the radio and dinner talks that got the headlines and the editorials. These talks were important. But for long-time value, the discussion meetings were vastly more important.

And still more important was the determination of the Latin Americans to stick together and to stick with Catholics of the United States and Canada in the long-time work of meeting this crisis—of meeting it in the separate countries and of meeting it together in the whole hemisphere. It would have been a tragedy if they had found us unlike themselves or so uncomprehending that we could not understand them or they understand us. That did not happen. There was next to no misunderstanding. They left the United States for their homes ready to work with us.

Looking back at the discussions these points seem to have caused the most difficulty, and yet all of them were overcome in the free and general discussions of the meetings.

One was the fact that while the whole group was against Totalitarianism, part of the group was more conscious than the rest that modern political democracy, besides the abuses which are expected in any political system, has been traditionally individualistic and not good enough and has to be remade so that people will, through both non-governmental organizations and governments, work together to do right. This seems no great obstacle and it, in fact, proved none. But it is a central issue of our times which the world is laboriously trying to solve or bloodily trying to have the chance to solve.

Another chief issue was the character of the American labor movements and what chances there are of their essentially necessary cooperation together in the hemisphere and of their cooperation with business and with government in working for a good post-war world. The labor movements in several Latin American countries are Marxist in background if not in fact; some of the United States unions have Communist leaders. And the point was how unions like these can work with unions that are not revolutionary or how unions allegedly revolutionary can work with business and government for a right world order. It was a stickler of a question; and without lessening any fear or suspicion of revolutionary unions, it was agreed that the principle of union—farmer-management-government collaboration—is essential and has to be stated and restated and

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House Committee *on* District *of* Columbia Hears Tax Statement *by* Monsignor Ready

THE PAGES of Catholic Action have recorded the serious tax situation that has arisen in the District of Columbia for religious, charitable and educational institutions; also the statement of Right Reverend Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, before the Senate Committee on the District of Columbia studying this matter, presented at the direction of the Administration Board of the N. C. W. C. It is desired therefore to also record, at least in part, the statement of Monsignor Ready on the same matter before the House Committee. The tax ruling is doubly serious because of the grave danger of the precedent that may be set by such a false taxation stand as has been taken.

Monsignor Ready told the Committee that Catholics of the country are "alarmed over this question of taxation." He addressed to Representative Hunter "in behalf of our citizens an expression of deep gratitude to you for first introducing a bill to protect as well as to clarify the tax exempt status of religious institutions of mercy and education."

Noting that both Representative Hunter's bill and a measure introduced in the Upper House by Senator Pat McCarran of Nevada "are designed to remedy the shortcomings of existing law applicable to this situation," Monsignor Ready said "we have no preference to the form which final legislation on this subject takes. We are, however, vitally concerned that the substance satisfactorily provide for the exemption of all property used for religious, charitable and educational purposes."

"In his message to Congress of January 4, 1941," Monsignor Ready continued, "President Roosevelt declared: 'Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. . . . There comes a time in the affairs of men when they must prepare to defend not their homes alone but the tenets of faith and humanity on which their churches, their governments, and their very civilization are founded. The defense of religion, of democracy, and of good faith among nations is all the same fight. To save one we must now make up our minds to save all.'

"That is an exact statement of American political policy. How can religion flourish unless the agencies and institutions which nourish and promote religion thrive and prosper? The imposition of new financial burdens in the form of taxes would be a very effective way to hinder the efficiency of such institutions and thereby injure the source and strength of our democratic system.

"We look to you, Mr. Hunter, and to your colleagues in Congress to protect patriotically in these days of crisis the indispensable institutions, named by our President, against which the fury of dictatorship rages. 'To save one we must now make up our minds to save all. . . . The first is religion.'

"We cannot too strongly reiterate that the outcome of your efforts will be a precedent for the several States.

"Mr. Chairman, in concluding please allow me to express again our appreciation for your interest and great courtesy in this matter. We hope that you and your Committee will protect and safeguard one of the finest traditions America has known, and that the place of religion, charity and education in our American way of life will continue to be fostered and encouraged by Government."

The situation in the District of Columbia, which the bills introduced by Senator McCarran and Representative Hunter seek to correct, arose from the interpretations which local officials have placed upon existing tax legislation. Contending that they are not exempt by their interpretation of the present law, District tax authorities have recently placed a large number of properties belonging to religious, charitable and educational institutions on the tax rolls. They previously were exempt from taxation.

"It has been pointed out by District officials," Monsignor Ready said to the Committee, "that the tax-paying public will be made to carry a heavier tax load if certain of these properties are not taxed. Mr. Chairman, who will pay for the increased cost of operation of these enterprises? We know that both government and non-government agencies must look to the same sources for revenue to support them. The people pay for the activity. Mr. Chairman, you understand that the taxation of these enterprises is not a taxation of these enterprises themselves, but taxation of the people who support them."

Monsignor Ready pointed out that many of the properties under discussion are located here because Washington is the center of the Nation's life. "The benefits flowing from the existence of these organizations do not, admittedly, go exclusively and directly, in all instances, to the tax-paying resident of the District of Columbia. But, Mr. Chairman, these benefits most certainly do flow to society as a whole, and to the District of Columbia as a part of that society."

"There should be no question concerning the right of property used for religious purposes to be exempt from taxation," Monsignor Ready declared. "The question involved is one, rather, of the scope of exemption." To tax religious institutions, he added, "is to inveigh against" the American doctrine which guarantees "to each citizen the inviolable right of conscience."

Because Houses of Study affiliated to the Catholic University of America are among the properties placed on the tax rolls, because local officials contended they were not schools within the meaning of existing law, Monsignor Ready traced for the Committee the history and reason for the existence of these institutions of learning. He said the Houses of Study as they are known in Washington are institutions in the tradition in which the great universities of the old world sprang up under the auspices of the Church. "Historically the House of Study system is part and parcel of the university no matter how unfamiliar it may sound to modern ears," Monsignor Ready declared.

Additional U. S. Comments on Seminar

Here is a real approach to a solid "good neighbor" policy. Here is a constructive step in which cultural leaders from all the Americas study her problems and exchange ideas on them. But most important, they are learning of us and we of them.

We hope this is but the opening of a series of such studies. More and more such groups should be welcomed here and similar groups should be sent "south of the border." From them will arise a truly unified America. An America in which the betterment and welfare of each nation or individual would be the case and concern of all.—*Chicago New World*, September 4, 1942.

These conferences brought to bear on the issue of inter-American unity—so fervently desired, so anxiously worked for through the "good-neighbor" policy and other diplomatic efforts—the vitally important help of religion. South America is predominantly Catholic; the United States wants the confidence and free cooperation of the republics to the south; isn't an approach through the Catholics of this country the natural, reasonable one? It is just that approach which the Seminar undertook to provide, and with remarkable success. . . . A fine spirit of understanding was developed, suspicions and prejudices were allayed, mutual esteem was promoted and the ground was prepared for a new day in the relations between the Americas.—*Pittsburgh Catholic*, September 17, 1942.

The National Council Of Catholic Men

N. C. C. M. Cooperates in Inter-American Seminar

Affiliated Societies' Activities

Rev. John C. Smyth, C.S.P., is Catholic Hour Speaker

To the Inter-American Seminar on Social Studies, reported in this issue of CATHOLIC ACTION, N. C. C. M. contributed the participation of its president as a delegate as well as the full time services of our executive secretary and one staff member for a period of well over a month, and the assistance of others on the staff for lesser periods of time. Wilbert J. O'Neill, president of the Council, took part in sessions during the first week of the Seminar held in Washington, as did Paul Williams, member of the N. C. C. M. Board and executive secretary of the Catholic Committee of the South. Edward J. Heffron, executive secretary of the Council, handled a great many of the arrangements for the Seminar in advance of the meeting, throughout the sessions and afterwards, accompanying the delegates on their tour to Notre Dame, Chicago, Detroit, Niagara Falls, Buffalo and New York. Whatever organizational sacrifice of regular activities, personal sacrifice of vacations, etc., was involved, it is certain there is full compensation in the vast amount of good accomplished towards better hemisphere relations, greater unity of the Catholics of the Americas, and better circulation of Catholic teaching on social problems, on international relations in particular. The comment of one person active in the field of hemisphere relations that the Seminar had accomplished more than anything else yet undertaken by any U. S. agency is evidence of the effectiveness of the project.

N. C. C. M. Cooperates in Inter-American Seminar

Having completed final tabulation of the returns on the archdiocesan census, the Catholic Action Council of Men in the Archdiocese of San Antonio will engage during the coming weeks in counting and reporting on the number of Catholics in attendance at Sunday Mass.

San Antonio Council Measuring Attendance At Sunday Mass

Deanery Council meetings were held during the past month to review the accomplishments of the first nine months and to recommend future goals.

This is a new assignment on which report will be made to the chancery office. Regular activities are being continued in the various parish councils including establishment of the program of the National Organization for Decent Literature, promotion of Holy Name Society, Catechetical, and St. Vincent de Paul Society work, securing subscriptions for the archdiocesan paper, distribution of literature to non-Catholics, conduct of activities in cooperation with the war effort, organization of Catholic Hour Listening Posts and encouragement of discussion clubs in each parish.

The fall semester study clubs will begin on the last Sunday of October using as their text, "Why All Should Go to Mass," by Rev. Edward M. Betowski.

A number of interesting histories have been written about the Pennsylvania Germans, popularly called the Pennsylvania Dutch, but unfortunately no comprehensive account has been published to tell the story of the settling in this country of the colonies of Catholic Germans, and of their contributions to church and nation during the past century. The Catholic Central Verein of America, whose substantial social action program has made it an outstanding Catholic laymen's organization throughout this time, was organized in 1855, as a union of Mutual Benefit Societies previously set up by the various groups to look after the rights of members and promote their welfare. As one writer spoke of it, the Catholic Central Verein was "the first major organization in our country to carry social thought and aspirations towards socio-political reform into the masses and plant the seed of social thought in them."

Effective Social Action Program Demonstrated by Catholic Central Verein

Today the fruitfulness of such a program shows forth annually in the reports of the annual conventions of the organization, which comprises some 1,000 branches at the present time. Its effectiveness in developing an informed membership is demonstrated in particular in the resolutions which are drafted by various committees of the delegates. Different groups of delegates are appointed to handle different resolutions, and they meet several times during the sessions to develop their thesis and hammer out joint phrasings of them. Discussion of a resolution actually comprises a seminar on the subject. This year the Catholic Central Verein met in St. Louis, Mo., August 24 to 28, heard a program of distinguished speakers and produced the usual crop of outstanding resolutions on international and domestic problems. A section of one resolution dealing with the middle class in war time exemplifies the work of the resolutions committees. The resolution reads in part as follows:

"* * * the Catholic Central Verein of America wishes to re-emphasize in particular its stand in regard to the middle class.

"Unfortunately, the fear expressed regarding the future

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(Department of Lay Organizations, National Catholic Welfare Conference)

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f the middle class by the 1941 convention of our organization has been more than vindicated by the progress of events within the past year. The resolution, stating that 'present tendencies of a political and economic nature appear to threaten its very existence,' appears, if anything, more correct today than it did a year ago.

"It is also regrettably true that the war is being used as the cloak to excuse the progressive elimination of members of the middle class. Increasingly are the small business men and manufacturers feeling the pinch of war priorities, having difficulty obtaining war contracts themselves, because they are too small.' There is ample warrant, in fact, for the prediction that the middle class in general, and small business in particular, is being strangled out of existence.

"The decline of the middle class, to which, it should be noted, the greater number of Catholics belong, must be viewed as a dangerous symptom of social sickness. For it is upon this class all Christian sociologists base their theories of social reform. Remove it, drive its members into the ranks of the lower classes, and a disordered social body composed of proletarians and the wealthy will be established, with an unbridgable chasm separating the two groups. If the middle class is placed in jeopardy by the war, and we submit that this is the case, even in victory our country will be the loser.

"In the middle class as it is now constituted we would include also the farmers. While farmers generally are receiving better returns for their products than for many years past, the agricultural problem is by no means settled. Like a sleeping giant it will lie until the war has come to an end, when it will awake to threaten the order of farmers with destruction, absentee landlordism and factory farming will then, in all likelihood, combine to continue the process of driving from the land the economically weaker farmer.

"But can such conditions long endure without disastrous consequences? Can a nation permit the middle class, the backbone of society, to be destroyed with impunity? Hardly. Take away the backbone and the human body collapses, take away the middle class, and the social body disintegrates.

"To the seriousness of this problem we would call the attention of our members and also of those guiding the country's war efforts. We would also remind them that any plan for post-war social reconstruction must take into account the middle class, whose interests, coinciding with those of the country generally, must be safeguarded if sound reconstruction is to be effected."

Spokane Councils to Meet October 11 and 12

"Arming for Spiritual Victory" will be the theme of the fall meeting of the Spokane Diocesan Council of Catholic Men to be held October 11 and 12 in the See City of the Diocese. A feature of the meeting will be a Holy Hour of Reparation to be conducted in the Cathedral on Sunday evening. Speakers of the sessions will include Rev. Norbert C. Hoff, of Butte, Montana, former professor of philosophy at Notre Dame University and former president of Carroll College, and John Kelly, representative of the National Catholic Community Service.

Concerning the Holy Hour, the Most Rev. Charles White, Bishop of Spokane, said: "It is vitally important to bring into our uppermost consciousness the truth that the real cause of the desolation laying waste the earth today is none other than apostasy from God and His eternal law. . . .

"Our Holy Hour of Reparation in the coming meeting, besides being positive Catholic action, should serve as a reminder to all of us, each in his own parish, to continue day by day to base the material service that we are endeavoring to render our country on the spiritual foundation of genuine repentance and conversion."

Projected Program of Great Falls Council

Promotion of Holy Name Society activity, St. Vincent de Paul work, and of rural life philosophy will be stressed at the district and diocesan meetings of the Great Falls Diocesan Council of Catholic Men to be held during the month of October. Right Rev. Msgr. Luigi Ligutti, noted Catholic leader in the rural life work, will be on hand to discuss the Catholic program in this field. Election of officers for a two-year term will also take place at the diocesan council meetings to be held October 24 in the City of Great Falls. During the past year, the Great Falls Council was credited with defeat of the so-called "Easy Divorce Measure" as well as a bill which would legalize "peyote," a narcotic distributed among the Indians.

One project in which the council has engaged has been the registering of names of men in the armed services and encouraging all their relatives to receive Holy Communion on the second Sunday of each month for them. There have been as many as 350 men at Communion on this Sunday at the Cathedral of St. Ann in Great Falls.

Kansas City President With the Armed Forces

Notice has just been received from John H. Hatterman, executive secretary of the Council of Catholic Men of the Diocese of Kansas City, that Louis B. McGee, who was elected president of the council at Sedalia on May 17 is now a lieutenant on duty with the coast guard in Boston. He has been succeeded by John T. Kelley who was vice president.

The Council of Men helped during the past month in making preparations for the National Conference of Catholic Charities, held on September 27 to 30 in Kansas City, Mo.

Barbara Ward Available For Organization Lectures

A schedule of Barbara Ward's lectures shows that she will be in Indianapolis, October 6 to 9; Minneapolis, October 10 to 13; October 14, in Washington; and from October 15 to October 24 in New Jersey and metropolitan New York. Secretary of the Sword of the Spirit Movement in England, and foreign editor of *The Economist*, Miss Ward has expressed a willingness to speak before Catholic groups in the cities where she already has engagements. A wonderful opportunity is thereby available to learn at first hand of the program of the Sword of the Spirit organization for international peace and social justice. As possible subjects for lectures Miss Ward suggests the following: "The Sword of the Spirit," "Democracy and Christianity in Britain," "Christian Voice of Europe," and "The New Economics and Catholic Teaching." Miss Ward may be reached in care of Miss Barbara Hayes, British Information Service, 30 Rockefeller Plaza, New York City.

Belleville Councils Plan Fall Activities

Meetings of parish councils of the Belleville Diocesan Council of Catholic Men were reported in Eldorado, Harrisburg, Cobden, Shawneetown, and Belleville during the past month in which plans of activities for the coming months were drawn up. In Belleville, the executive board of the Cathedral Council is planning observance of the one hundredth anniversary of the founding of the parish as well as publicity for a two-week mission to be held in the parish October 4 to 18. Participation in the teachers' institute to be held in November also was discussed.

A study club has been organized in Shawneetown which will meet bi-weekly to discuss the subject "What Is Catholic Action?" Men of the Cobden and Anna parish councils held a joint Communion Breakfast on September 13. At Shawneetown, the executive committee at its last meeting heard reports on the diocesan laymen's retreat and on the membership campaign, at the same time considering measures to bring lapsed Catholics back to the Church.

Men's Council in Saginaw Completes Diocesan Census

Most sincere congratulations are extended to the Saginaw Diocesan Council of Catholic Men on final tabulation of returns on the diocesan census conducted by the Council earlier this year. The number of Catholics in the diocese was found to be 100,053, according to Anthony F. Brogger, president of the Council. The best estimate previously available placed the number at 88,317.

The financing of the cost of the census, printing of the forms and incidental expenses, etc., was underwritten by the Diocesan Council. Over 3,000 men took part in the actual work of the census taking. Over 50,000 double census cards were distributed to the various parishes.

The census also shows such information as the fact that the grand total of families in the Diocese is 23,606; the number of children in Catholic schools is 10,396; the number of Catholic children in public schools is 13,718. For the armed forces, the census shows the figure of 1,811 as the total of Catholics serving the nation in the various units of the military. This is the number as of April, 1942.

Officers of Detroit Archdiocesan Council

Currently serving as officers of the Detroit Archdiocesan Council of Catholic Men are: John W. Babcock, president; William H. Gallagher, vice president; George F. Mehling, secretary; and Andrew O. Zink, treasurer. The Detroit Council is a federation of all the existing Catholic laymen's organizations in the diocese and its first president was James Fitzgerald, leader in diocesan St. Vincent de Paul Society activities. Mr. Babcock is first assistant United States District Attorney and took a major part in the prosecution of Max Stephens. He is a past state deputy of the Knights of Columbus. Mr. Gallagher and Mr. Mehling also are attorneys and Mr. Zink is a banker and a national officer of the Knights of St. John.

Broader Comprehension of War Sacrifices Urged by Former N. C. C. M. Chairman

"An appeal for a broader comprehension of the war and a more earnest and joyous acceptance of the sacrifices necessary for victory" was made by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and former Episcopal Chairman of the N. C. C. M., in an address made in New Orleans last month. "We are hoping and praying emotionally," Archbishop Rummel said, "that the war may be shortened and touch us but gently, when in reality we should be on our knees praying daily for courage, strength and endurance against the day when the reality of the conflict will come home to us, perhaps all too grimly. We are indulging in idle curiosity and senseless gossip about submarine losses, when we should more profitably fight down pessimism, defeatism and indifference. We are complaining about the latest regulation of taxes, prices, wages, profits and rations, when in reality we should be thinking how insignificant every sacrifice will seem when victory rises over the horizon and how futile all squirming and shirking would be if—God forbid—our cause should be lost."

Parish Men's Councils Being Formed in St. Augustine Diocese

Three parish councils of Catholic Men were organized in Jacksonville, Fla., in the Diocese of St. Augustine, during the past month, and others are to follow immediately in other sections of the Diocese. Each Council is a federation of the men's societies in the parish and is designed eventually to include many activities in its program. For the present time special emphasis is being placed on but two undertakings: Catholic Radio and War Activities.

The Councils already organized are in St. Paul's, Assumption, and Immaculate Conception Churches, the last named being the parish of Rev. James J. Meehan, who is the diocesan moderator of the St. Augustine Diocesan Council of Catholic Men.

THE CATHOLIC RADIO BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to the use of radio: in getting station time for a Catholic program; in planning and conducting such a program; providing scripts, transcribed programs, etc. Attention is called in particular to the transcriptions featuring nationally known Catholic speakers that have been produced by the N. C. C. M. Catholic Radio Bureau and are available to local Catholic organizations for broadcast as their own programs. The records are distributed on a rental basis, $2.50 per program. Included is a six-program series entitled "The Divine Romance" by Right Rev. Msgr. Fulton J. Sheen, a second six-program series by Monsignor Sheen on "The Seven Last Words and the Seven Virtues"; a five-part series of dramatization especially suited for broadcast during Holy Week entitled "The Living God" and featuring prominent Catholic actors of Hollywood, and finally a six-program series by Rev. George Johnson and Right Rev. Msgr. John A. Ryan comprising two talks on the value of Catholic Education, one on Mother's Day and three setting forth the teaching of the Popes on the Industrial Problem.

Available on request at any time is a packet containing all pieces of literature issued at various times by the N. C. C. M. Radio Bureau on the subject of Catholic Radio. It includes a ten-page memorandum of suggestions on producing Catholic radio broadcasts.

New Catholic Hour Speaker During October is Rev. John C. Smyth, C.S.P.

A new speaker will be introduced to the Catholic Hour audience during October, Rev. John C. Smyth, Paulist Father and Lecturer in Sacred Eloquence at the Catholic University of America. His series begins on October 4 with an address on "The Christian Looks at Trouble."

The purpose of Father Smyth's addresses is to put before Catholic Hour listeners religious principles helpful to morale in these difficult times, contributing both understanding and strength of spirit in facing the grim tasks ahead. Titles and dates of the last three addresses in his series are: October 11, "Fruitless Forebodings"; October 18, "Inner Peace and Outer Chaos"; and October 25, "Casting Out Fear."

A native of Baltimore, Father Smyth is an alumnus of Loyola High School and of Loyola College of Baltimore. For several years he pursued his theological studies at St. Mary's Seminary, Baltimore, and then joined the Paulist Fathers as a student at St. Paul's College, Brookland, D. C. After ordination, he pursued post-graduate work at the Catholic University of America.

For a number of years Father Smyth was professor of dogmatic theology at St. Paul's College, and was then stationed at the Paulist Motherhouse, New York City, where he served two terms as general consultor, and one term as vicar general of the Paulist Community. He also was director of the Paulist Radio Station WLWL before his appointment to the Catholic University.

Father Smyth has preached many missions and retreats throughout the eastern section of the country, and has been guest preacher at St. Patrick's Cathedral for the Lenten season and at St. Patrick's Church, Washington, for the Pan American Mass.

From Our Mail Bag

The story of a wife and mother who has made the change from Protestantism to Catholicism and then to her great joy was followed by her family is related in a letter just received from a Pennsylvania correspondent. In previous letters she had first expressed her interest in Catholicism, and reported her great satisfaction with the Confraternity Correspondence Course which we had suggested to her. Her latest communication, published in part herein, was received after a considerable lapse in time. The letter follows:

"Dear Friend:

"It has been so long since your great kindness to me, I am sure you must be disappointed in me.

"So much has happened, and because I was not able to write because of illness, I asked my family not to write but to wait until I could do so myself. . . . I knew I would have good news for you and now I can tell it.

"My husband was baptized on Monday evening, September 14, and received his First Communion on Tuesday morning. There are three of us now who have been baptized, my husband, my daughter, and I. My married daughter is taking instructions and it will be a blessed day for me do I live to see her received into the true fold.

"I had no idea, I did not even dare to think when I made my wishes known for myself, that the family would eventually go with me. To see my husband take this step, there are no words to tell it. I used to wonder, in my crippled condition, what on earth good I was. Good for nothing I thought, I could not work, could not get about, could not get to church, about the only good thing I could do was to pray.

"Now I know the answer to a great many things, know for certain that prayer is answered, know that God has use and a purpose for all of us. My lot is an humble one, and I pray that I may grow in grace, and be humble and obedient to the will of God. . . .

"Remember us in your prayers, in particular for my married daughter, that her instructions will go forward, so that she too will be received into the Church."

The Catholic Evidence Bureau

Karl Rogers Dies; Unique Figure in Catholic Evidence Work

Two apologetical instruments were born of the demonstrations of bigotry in the Presidential election campaign of 1928: one the Catholic Hour, planned by the National Council of Catholic Men and finally put on the air on March 2, 1930; the second was the Catholic Information Society of Narberth, planned by Karl H. Rogers and inaugurated on St. Joseph's Day, 1929. Both had as their purpose the spreading of correct information on Catholic beliefs and practices, confident, as Mrs. Sheed has put it, that truth would oust error if only brought out in full against it. The Catholic Hour began nationally over a skeleton network of 22 stations and drew an audience mail of 11,000 pieces during the first year, and has grown until its present network numbers 104 stations and its audience mail last year totalled 175,618. The Catholic Information Society started locally in its own community of Narberth, Pa., by putting statements of Catholic truths before 500 non-Catholic neighbors once a month. In its direct-by-mail campaign in which it started exclusively, it is now going into 17,200 non-Catholic homes monthly through 77 additional branches which joined the movement in the years since its inaugural. In addition, it is going into a total of 2,937,669 homes each week through publication of the Narberth articles in a total of 394 newspapers in which articles are sponsored by 182 Catholic societies. All articles also were regularly disseminated by the N. C. W. C. Feature Service to the Catholic Press of the world.

Behind the Catholic Hour and its great growth in coverage and influence has been a national organization. Behind the Narberth movement chiefly was one individual, Karl H. Rogers, who conceived the idea, wrote the articles, and by constant effort over a period of 13½ years (the first ten without even clerical assistance) built up the body of users who currently make the Narberth articles available in all sections of the United States and a number of foreign countries.

From the time that he was 43 until his death on September 13 at the age of 56, Mr. Rogers devoted his full time to the development of the Narberth Movement. He derived no compensation from the work other than the immense satisfaction of seeing it grow steadily in size and influence. It was, he claimed, the only thing in the world he knew anything about. He had been an advertising man up to 1929 and brought to his work for the Narberth Movement a great advertising skill, an active sense of humor and a deep faith in Catholicism as the deposit of the "Way the Truth and the Life." The Narberth articles represent an application of advertising science to selling Catholic beliefs and practices. As Mr. Rogers said in the paper read for him at the National Catholic Evidence Conference in Boston, August 22: "These articles are advertisements in the sense that they have in them and behind them the technique and philosophy, proved successful in causing humanity to purchase almost every requirement of life, from 'Palmer's Pacifier's' which make baby glad to be quiet, to 'Toomey's Tombstones,' which make grandpop proud to be dead."

At the time of his death, Mr. Rogers was a director of the National Catholic Evidence Conference, which he had previously served as president, and in whose interests he had been active since its organization in 1932. Here, as was undoubtedly true of all other contacts he established, he was able to make new friends for the Narberth Movement as well as devoted personal friends. We join with them in mourning his passing from the group of the Church Militant and in praying for his eternal repose, confident of his own intercession for the guidance and inspiration of all those who, as he did, feel impelled to spread Catholic truths among those outside the faith.

Street Preaching Sessions Attract 12,000 Persons

Close to 12,000 persons attended the sessions of summer street preaching held this year in northern Oklahoma and Indiana, according to an announcement received recently from this section, where the Rev. Stephen A. Leven, Ph.D., pioneered in developing the apostolate. Open air meetings were held from April 27 to August 29 in 12 different localities, the announcement states.

Each meeting was opened with a half-hour concert of religious and patriotic music, followed by a one-hour talk and finishing with a question-and-answer period of 30 minutes. The speaking personnel consisted of priests, seminarians and laity.

Catholic Evidence Publications

Two publications particularly invaluable to all interested in Catholic Evidence work are *The Catholic Evidence Guild* by Edward J. Heffron (available from N. C. C. M., 25c) and *Proceedings of the* 1941 *National Catholic Evidence Conference* (available from Harry J. Kirk, N. C. E. C., president, 1404 Otis Street, N.E., Washington, D. C., 75c).

The Leaders' Institute— A Training School

By Mrs. Joseph Michels, *President*
Harrisburg Diocesan Council of Catholic Women

IN the early summer of this year, I became a diocesan president. With reluctance I assumed the duties of this important office. However, I was acutely conscious that these are critical days and offer an unprecedented challenge to Catholic womanhood. I realized that Catholic women must carry the torch which will keep the fires of family life, personal morality, and sanctity burning in America. Not to serve would indeed be desertion.

However, I nursed the secret hope that transportation difficulties would eliminate the necessity for any travel except within the limits of the diocese. Therefore, I was not very receptive to suggestions that I attend the Leaders' Institute to be held in Washington, D. C., August 30-September 3, at the National Catholic School of Social Service and the National Catholic Welfare Conference.

But Sunday, August 30, found me in the Capital of a nation at war, surrounded by a group of women drawn from all parts of the country who were finding peace in the little improvised chapel at the National Catholic School of Social Service.

This peace, however, did not blind us to the fact that hard work alone could overcome the serious threats that war and its attendant evils must inevitably bring to our Catholic way of life. We were here to confer on, to discuss, and to determine the best solutions to the problems before us.

Channeled to the membership of the National Council of Catholic Women through the various national committees, the information of these sessions would filter through to the warp and woof of our American Catholic womanhood. It would eliminate lost motion and would implement organized, coordinated, and comprehensive action to attain the objectives set forth by the Hierarchy of the United States.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, opened the Institute with an outline of the work of the Conference. He stressed the fact that the Bishops of the United States, realizing the problems of the Church, set up departments and bureaus in the Conference to study these problems and to suggest action. "It is up to you, the representatives of the women of the United States to promote the program positively. . . . The easiest thing we do is attacking and condemning. It is necessary at times, but the true efficiency of the established Church is promoting something; it is getting behind worthwhile measures, agitating for them—to keep the American economy on the line of rectitude that will serve best interests, that will protect the integrity of citizens, that will save the family and will bring wholesome protection to youth."

The Rev. Edward J. Gracey, Chaplain at Fort Myer, Va., followed with a plea to sustain the morale of sweethearts and wives of men in the service. "Later, as this war goes on and men with families are called," said Father Gracey, "additional effort along this line will be required." He concluded with an appeal to the women to keep up their interest in and support of the Chaplains' Aid Association.

A feature of the Institute which did not escape anyone's attention was the splendid and efficient manner in which it was organized. An hour was devoted to a discussion of the work of each of the national committees. Each committee meeting was presided over by Mrs. Robert A. Angelo, national president, who called upon the national committee chairman to present the thesis and the objectives of the program. After a further discussion by the vice chairmen, the consultant summed up the objectives, clarified any obscure points, and suggested courses of action. At the committee meetings, each person was provided with a packet containing pertinent data and pamphlets.

The packets and the notes taken on each of the committee meetings will provide ample material and suggestions for a course of action in any diocese, deanery, or parish. Some of the topics covered were Public Relations, Confraternity of Christian Doctrine, Shrines in the Home, Immigration, National Catholic Community Service (USO), Family and Parent Education, Libraries and Literature, Youth, International Relations, Industrial Problems, Study Clubs, Cooperating with Catholic Charities, and the National Catholic School of Social Service.

The National Catholic School of Social Service was a revelation to me. Living at the School, hearing Miss Regan describe the early history of the School and Father Lauerman explain the present status and work of the School, I gained a new insight into what we as Catholic women can and must do for our own special national project—N. C. S. S. S. Here Catholic social workers are trained, not as evolutionists taking care of material needs, but rather as children of God visiting other children of God.

The pooled experiences of the speakers at the Institute provided a wealth of knowledge and practical advice. Those addressing the Institute included priests, doctors, lawyers, social workers, teachers, nurses, newspaper women, mothers, trained field workers on the N. C. C. W. staff, those schooled in inter-American relations, leaders from the Office of Civilian Defense, the Women's Interest Section of the War Department, Office of Price Administration, and the American Red Cross. So fast, furious, intense, and enthusiastic were all the Institute sessions that I could not possibly absorb it all in my memory and my note book.

Evening always found all of us saturated with information. Well-earned was the hospitality which awaited us on return to the School. Miss Clara Bradley, instructor in nutrition, firmly established her reputation as a practical home economist.

The earnestness which marked the day's endeavors gave way to the light-hearted, congenial, and friendly evenings at the School. We were carried back to our boarding school days. Especially infectious was the hearty laughter of our Retreat Master, the Rev. Fidelis Rice, C.P.

For the Institute was not without its spiritual side. In fact, spirituality permeated all of our activities. In the morning, all the women attended Mass and received Holy Communion. Before leaving the School for the National Catholic Welfare Conference, where the daytime sessions were held, we had time for another visit and a short instruction. After the evening meal, we gathered for the Rosary, a short conference with Father Rice, and Benediction of the Blessed Sacrament. At the conclusion of the Institute, we received the Papal Blessing.

Back from the Institute, picking up the threads of diocesan activities, I look back on the days I spent in Washington with a deep sense of gratitude and real accomplishment. The Sunday following my return I was privileged to attend meetings in three different deaneries, and I began to see the fruits of the Institute. I was able to present the national viewpoint on women in industry at the first meeting; at the second, to assist in setting up plans for a miniature deanery institute; at the third, to help with the work of the committees on immigration and cooperating with Catholic Charities.

The work of the Institute will live on. I know that the other women will also find occasion to apply the information and to spread the inspiration received. We will continue to seek and find the peace experienced in the little School chapel. We will often remember Father Rice's message from the Epistles of St. Paul, "In Him we move, and live, and have our being . . . for He Himself is our Peace."

Comments from Those in Attendance at the Institute

rom a diocesan president—Mrs. Joseph Liskovec, Lacrosse, Wisconsin:

"I feel exceptionally fortunate in having had the opportunity of meeting so many of the national officers, consultants, and staff members at the beginning of my term of ice. I know I have profited greatly by these personal ntacts."

rom a deanery president—Mrs. Walter Sneider, Fremont, Ohio:

"This note is in appreciation of your gracious hospitality uring the Institute.

"I can and do proudly say that never have I spent more rofitably, both spiritually and temporally, four such days. marvel at the combination of so much spiritual well-being ith the numberless practical suggestions tending to council rogression."

rom a national committee vice chairman—Mrs. William J. Jacoby, Mt. Carmel, Pa.:

"Each meeting seemed to draw us closer together with a eeper understanding of our responsibilities to 'God and ountry.'"

rom a board member—Mrs. Elkin L. Franklin, St. Louis, Mo.:

"The Institute was a liberal education and certainly left e with a very definite idea, that I didn't have before, of y job in relation to the 'National.' I don't so much mean is as a Board member (because I could visualize what an pportunity this job presents both to learn and to spread ie work of the Church through the National Council of Catholic Women) but especially as president of one of the councils. I hope better to interpret to my group the real significance of the National Catholic Welfare Conference and the National Council of Catholic Women."

From the Office of Civilian Defense—Miss Elizabeth Eastman, National Organizations Section:

"It was such a pleasure to be present at the meeting of the Board of the National Council of Catholic Women last Wednesday. I wish everyone here could have had the inspiration I experienced in listening to the encouraging reports from those outstanding leaders."

From the Office of Price Administration—Mrs. May Thompson Evans, Associate Chief, Program Activities Branch, Consumer Division:

"It was indeed a great privilege for me to have the opportunity of appealing to the members of your organization attending the Leaders' Institute to join us in helping all householders convert as quickly as possible to a war time basis."

From the American Red Cross—Miss Lona L. Trott, Assistant Director, Nursing Service:

"You may be interested in knowing that I have already submitted the names of the women attending the Institute to our various area offices and have asked the director of nursing service in each case to notify the chapters in which these women live that they are interested in helping promote the Red Cross Home Nursing program and will be valuable material for membership on our advisory committees. I am sure our chapters will appreciate the help that these women can give."

Report of Special Session of the Institute

A SPECIAL committee which held meetings during the days of the Leaders' Institute was the one on studying trends in *day care of children of mothers in industry.*

The keynote of many of the sessions of the Institute was ne preservation of family life. Again and again was reiterted the slogan of Mrs. Angelo, president: "If we lose the ome, we shall have lost the war. If we lose the child, we hall have lost the future of America."

The problem of mothers, with children, going into indusry is not a simple one. For some mothers, it is a matter of ecessity; for others, it is the first chance to remove the ears of depression; but for still others, it is a preference or work to home duties.

It must be remembered that the mother herself makes this ecision. Therefore, she should have a full knowledge and ealization of the effects of her action.

Children, left day after day without any care, unsupervised or badly supervised, will soon lose respect for parental uthority or for any authority.

There are two factors that will influence greater future mployment of women: one is that the armed forces will kely be doubled or tripled during the coming year, a fact hich will call into industry more women; the other is that any communities, because of a shortage of housing and ransportation facilities, will call on the single and married omen within the community to take office and factory jobs ather than import labor.

A factor that may at the present time militate against o great an increase in the employment of women is the ow of raw materials.

The committee, considering all these things, recommended hat mothers, with children under six, be employed last of ll. Excerpts from the statement of the committee follow:

"The problem of care of children of working mothers is ot new and may not be pressing in all localities. If, however, the manpower is all drawn into service and as a result mothers are needed in industry, then the problem of caring for the children will become a vital one.

"Catholic women must be ready to take care of Catholic children. We must plan and lay the groundwork, know situations, train workers, and in every way be ready to care for our own so that they will not become charges and wards of the state.

"The National Council of Catholic Women should seek the advice of the National Conference of Catholic Charities in formulating standards for homes in which children are placed, for workers and for Catholic day nurseries.

"Several plans were suggested for the care of the children: volunteer housekeepers, foster home care on the block plan, and group work.

"The Rev. Lucian L. Lauerman, director, National Catholic School of Social Service, who met with the committee, pointed out that there are two phases in the day care of children: the spiritual and moral protection of these children, and the temporary nature of the problem, being a wartime one, whose solution must be planned in such a way as to prepare for the post-war reestablishment of the homes.

"Father Lauerman recommended the block plan, using private homes run on a private basis. Thus, the children are kept in their own environment, maintained on their own standards of living, and kept in close contact with their own homes so that reestablishment of the home will be easy and natural.

"Dr. Maude Loeber, member of the N. C. C. W. Board of Directors, and advisor on health to the Committee on Family and Parent Education, emphasized the need of expert medical supervision of workers, homes, and nurseries to prevent transmission of communicable diseases and insure sanitary surroundings; to insure nutritional supervision of each child so that it will be properly fed; to see that every child maintains proper health habits.

"Careful observance of these things, said Dr. Loeber, will

forestall possible accusations by mothers of partiality and discrimination in regard to physical care and food distribution."

The committee was of the opinion that before wholesale planning starts, a survey should be made in each locality to discover the real problem, and planning should be on the local level to meet the local needs.

A resume of the session on *inter-American relations* is t be found on page 5 of the October *Monthly Message t Affiliated Organizations.*

Later issues of CATHOLIC ACTION and *Monthly Messag to Affiliated Organizations* will present plans and program of other national committees.

Pueblo Diocese Organizes Council of Catholic Women

AS CATHOLIC ACTION goes to press, the 66th Diocesan Council of Catholic Women is being organized in the Diocese of Pueblo, under the guidance of the Most Rev. Joseph C. Willging, Bishop of Pueblo.

At the diocesan meeting, held Sunday, September 27, 250 women attended the business session in the afternoon, with many more in attendance at the banquet meeting. In the evening a joint victory holy hour, for both men and women, was held in the auditorium, two thousand persons attending.

The holy hour was conducted by the Rev. John M. Nugent, O.P., and the Rev. James A. O'Donnell, O.P. Officers for Benediction of the Most Blessed Sacrament were the Very Rev. A. J. Miller, vicar general, celebrant; the Very Rev. Thomas J. Wolohan, spiritual director, Pueblo Diocesan Council, and the Rev. S. M. Giglio, chaplains to the Most Rev. Joseph C. Willging; the Rev. Paul Fife, O.S.B., deacon; the Rev. Anthony Roitz, O.S.B., sub-deacon; and the Rev. W. D. McCarthy and the Rev. John Kelley, masters of ceremonies.

The Blessed Sacrament was carried in automobile procession with police escort, from the Cathedral to the City Auditorium. Members of the Fourth Degree Knights of Columbus formed the guard of honor.

The victory holy hour was held in response to a suggestion from the U. S. Maritime Commission that special prayers be said for the men of the merchant marine and the workers in shipyards who are making a vital contribution to the war effort and to the relief and assistance of civilian populations in the far-flung war areas.

The meditations were on "The Price of Victory, Atonement," "The Victorious Leader, Christ the King," and "The Way of Victory, Petition and Sacrifice." Prayers were offered after each meditation—as an act of reparation to the Sacred Heart of Jesus, for civil authorities, and for peace, victory, and the safety of boys in service.

The diocesan meeting opened Sunday with a Pontifical High Mass, celebrated in Sacred Heart Cathedral by Bishop Willging. For the out-of-town delegates, there was a sightseeing tour following the Mass.

Mrs. Thomas G. Garrison, member of the N. C. C. W. Board of Directors from the Province of Denver and president of the Denver Archdiocesan Council of Catholic Women, and a number of the prominent members of the Denver A. C. C. W., attended the afternoon meeting, devoted to organization. Miss Themis Keegin, administrative assistant, N. C. C. W., gave a short history of the founding of the National Catholic Welfare Conference and the National Council of Catholic Women, outlining the purposes and work of the Council. Mrs. C. C. Bellinger, Pueblo, was elected to serve as diocesan president for the coming year.

Committee work to be undertaken in the Diocese includes Organization and Development, Press and Publicity, Study Clubs, Cooperating with Catholic Charities, Cooperating with the Confraternity of Christian Doctrine, Family and Parent Education, Parent-Teacher Associations, Youth, Industrial Problems, Civic Problems.

In his call to the faithful of the Diocese for the organization meeting, His Excellency stated, "With the Diocesan Council of Catholic Women thoroughly organized, Catholic Action and religious resurgence in the Diocese of Pueblo will enter a new era, and all who contribute to it will have reason for deep gratification, and they will be objects of deep gratitude on the part of the Bishop, the clergy, and the faithful of the Diocese."

The banquet, held at the Pueblo Golf and Country Club featured addresses by Bishop Willging, the principa speaker; the Very Rev. A. J. Miller, vicar general; Stephe Whalen, director, USO-NCCS Club in Pueblo; and Mrs Garrison.

Deanery meetings, for the purpose of completing chan nelization and setting up programs, were held in Walsen burg, Pueblo, Grand Junction, Durango, and Alamosa.

N. C. S. S. S. BEGINS TWENTY-SECOND YEAR

THE National Catholic School of Social Service opened it twenty-second year on September 28. The enrollmen included besides registrants from the United States, stu dents from China, Brazil, Haiti, Puerto Rico, Colombia, an Chile.

Two important additions in the training program hav been introduced this year—special lectures in social philos ophy are being included in each course, and field work i being extended a half-day each week. In addition to th regular agencies in which field work has been given, there will be included this year work in the National Catholi Community Service Clubs.

Miss Dorothea F. Sullivan, director of Group Work, Na tional Catholic School of Social Service, spoke at the annua meeting of the National Conference of Catholic Charities on "Training Youth for Leadership," advocating training fo leadership even before high school and college age, in "chil dren's clubs."

N. C. C. W. AIDS SALVAGE DRIVE

THE campaign for salvage is on. So important does the Government consider this campaign that it has asked the Governor of each state to appoint a state chairman and a state executive secretary for this work.

At a meeting, held in Washington, September 22, under the sponsorship of the Women's Unit, Conservation Division, War Production Board, members of different sections—scrap iron and steel, rubber, tin, and oils—presented the immediate needs of their sections.

To be particularly stressed in the drive at this time is the collection of scrap iron and steel. Seventeen million tons are needed before the snow flies.

The Women's Unit, Conservation Division, is sending thirteen workers into the field to assist in the campaign.

Details of this drive are being sent by the National Council of Catholic Women to the large national organizations of Catholic women, to its sixty-five diocesan councils, to diocesan spiritual directors, to diocesan publicity chairmen, to deanery presidents, to presidents of all affiliated organizations, and to certain individual Catholic women—enlisting their interest in and support of this drive.

Information concerning the public and parochial school drive, to be inaugurated October 5, is also being sent to all these groups, and in addition, to Catholic parent-teacher groups.

The effectiveness of the National Council of Catholic Women as a channel through which messages can reach the Catholic lay women of the United States is thus being ably demonstrated. The Council is recognized as having a perfect set-up for carrying out promptly and efficiently such a vast project, reaching even the far away places in our country.

WITH N. C. C. W. NATIONALS

A PROGRAM, under the auspices of the National Council of Catholic Nurses and the National Council of Catholic Women, is in progress to increase the number of teachers and students in Red Cross Home Nursing courses throughout the country.

A joint statement being issued to Diocesan Councils of both organizations by Miss Mary E. Kelly, president of the National Council of Catholic Nurses, and Mrs. Robert A. Angelo, president of the National Council of Catholic Women, appeals for additional, qualified teachers and for students. "In the present national emergency the care of the sick in homes assumes ever-increasing importance. The shortage of physicians and nurses makes the prevention of illness and the prompt care of minor illnesses an important part of our national defense. When serious illness occurs skilled medical and nursing care and supervision are essential, but many persons can make an important contribution to the welfare of their own homes and of the nation by becoming prepared to help prevent disease and to care for the sick in their own families."

Miss Mabel R. Wingate, of Baltimore, was elected president of the International Federation of Catholic Alumnae at the fifteenth biennial convention of the group, held in Newark, N. J.

Other officers elected to serve with Miss Wingate were Mrs. Richard G. Auspitzer, Lawrence, N. Y., first vice president; Mrs. H. Martin Anderson, Richmond, Va., second vice president; Miss Lillie Albrecht, St. Louis, third vice president; Mrs. Walter B. Gibbons, Philadelphia, recording secretary; Miss Marguerite Higgins, San Antonio, Tex., corresponding secretary; and Mrs. Edward F. Fitzpatrick, Newark, treasurer.

Miss Katherine Stanton, supreme national vice president of the Ladies' Catholic Benevolent Association, has just been appointed superintendent of the Money Order Department of the Cleveland Post Office.

In the September CATHOLIC ACTION credit should have been given the Austin District, Galveston Diocesan Council, for its excellent radio series on youth.

EDUCATION IN POST-WAR RECONSTRUCTION

(*Continued from page* 21)

The material noted in the foregoing is only part of that available at the National Catholic Welfare Conference. All of it is recommended for P. T. A. clubs, parish groups, Newman clubs, college programs, or as local and special occasions demand. It is important, however, for responsible organizations to recognize the fields in which their members need education and to base their study on these needs. Each topic will be dealt with at greater length and with more specific recommendations in future issues of the Forum Series.

BIBLIOGRAPHY

The New Testament Series (Three parts—25 cents each).
Safeguarding the Home Front (25 cents).
A Holy War—Against Enemies of the Home and Nation (10 cents).
A Challenge to Catholic Youth (5 cents).
The Practical Aspects of Patriotism (15 cents).
Participation in Community Activity (In preparation).
Toward Social Justice (15 cents).
International Post-War Reconstruction (5 cents).
America's Peace Aims (10 cents).
Chart Comprising Atlantic Charter, Popes' Peace Program, and Catholic Association for International Peace Reports (2 cents).
All of the above are available at N. C. W. C. headquarters.

"ETHICAL BASIS OF A NEW WORLD ORDER"

(*Continued from page* 12)

condemn individualism no matter where we meet it, not only among individuals but also among nations. And not only among weaker nations, but also among those that are strong; not only among the small ones, but also among the great.

Now, my friends, I have a profound conviction of the truth of what I am saying, and the authority on which I rely in saying it is very high, and for that reason it is exceptionally gratifying to proclaim it from this platform graciously accorded me in the greatest and most powerful nation on earth.

To achieve this lofty goal, we rely upon this principle: The love which each one of us has for himself must never be indulged to the detriment of that which is due the family; nor that which he has for his family, to the detriment of that which is due his country; nor that which he has for his country, to the detriment of that which is due to humanity.

To our own consolation and that of the world, I believe that we can sense the advent of this humanitarian and Christian reality in the following words written by the President of the United States last December, acknowledging the pledge of loyal assistance given him by the Catholic Bishops of the United States:

"We shall win this war, and in victory we shall seek not vengeance, but the establishment of an international order in which the spirit of Christ shall rule in the hearts of men and of nations."

That is to say that we are in a position to hope for a peace which will be not specifically either German or Roman or Saxon or American, but essentially Christian, for only thus will it be human in the fullest sense of the word!

INTER-AMERICAN SEMINAR

(*Continued from page* 22)

worked for. Otherwise the clash of classes might prevent the Americas from establishing a good life in the Americas or from leading in getting a good life everywhere.

What overcame these and other difficulties was simply that the members of the Seminar were Catholics, knew Catholic social teaching and were Americans.

The morning Bishop de Andrea left for his home after the Seminar was over he said that he had never before heard of a prolonged meeting of any sort in which the people at the meeting became more cordial and friendly as time went on and he never thought it possible to have such a meeting. The Inter-American Seminar on Social Studies was, to him, the exception.

The Seminar was important not only for its immediate effects, although they are great, but mostly because it began permanent relationships among the Catholics of the Americas to meet the crisis of our time and to work together permanently in everything.

"THE AMERICAS AND THE CRISIS OF CHRISTIANITY"

(*Continued from page* 10)

fulness and animated by that charity which is the spirit of Christ.

To accomplish such an exalted purpose, it is a prime requisite that we know one another. One of the most hopeful signs of the times is the growing realization of this fact; and this Inter-American Seminar is a signal evidence of our mutual desire to become better acquainted. May it be an augury of many similar cultural and religious exchanges between the Catholics of North and South America. We hope that your stay with us will be pleasant, that it will be rich in new friendships, and that it will remain for you, as it surely will for us, an abiding store of happy memories. The doors of our homes and of our hearts swing wide to welcome you.

Bargain Offer . . .

As long as a limited supply lasts, the following large historical works of Catholic interest are being made available at greatly reduced prices to give them as wide currency as possible:

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Copies of a few translations of the N. C. W. C.'s "Civics Catechism on the Rights and Duties of American Citizens"—Croatian, Italian, Polish, Slovak, Slovenian—are still available and may be had free of charge except postage.

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